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The CHURCHMAN

SIXTY CENTS

It is no longer safe for any one nation to put its own interest above those of any other... Let us determine that we will do all in our power to help every human being grow to his or her full stature... that we will join with every other nation in adhering to this policy, allowing at the same time full freedom to other nations to follow their own methods, however different from our own. The test of which is best is simply the welfare of the people.

ARTHUR COMPTON, *Physicist*
Quoted by Pearl Buck, *Saturday Review*

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The Story of General Convention

The Open Forum

FELLOWSHIP?

TO THE EDITORS: Let me thank you for your editorial, "Sister Churches," in the August number, which quotes the splendid statement of the new United Church of Christ reminding us that we are not in Christian fellowship, despite our "claims of an exclusive succession from the Apostles, etc." Incidentally, how is our claim in turn regarded by Rome? Was not a Victorian or Edwardian Archbishop of Canterbury snubbed when he invited Rome to an ecumenical conference? The articles on "Churchmanship" by Norah B. Stoney, and on "Fundamentalism and Authoritarianism" by the Rev. Gardiner M. Day, and Percy Sylvester Malone's "Gargoyles," all explore the same problem of Christian brotherhood. Are all the Protestant churches represented in the National Council of Churches? Would any of our authoritarian churchmen, lacking an Episcopal Church in his community, hesitate to worship in any local Protestant church? Happily, we give and take in marriage within our Protestant churches, for love shows us the way! Authoritarianism, or religious snobbery, is a state of mind only too prevalent in our Episcopal Church. In our modern democratic world it is a nursery for traditionalism. I recommend a reading of Browning's poem, "The Bishop Orders His Tomb at St. Praxted's" to our clerical and lay authoritarians; its accurate reproduction of the half-credulous state of mind prevailing during that period of *clarté* known as the Renaissance recalls the viewpoint of our modern sacerdotalists! Many years ago, when Bishop De Wolfe of Long Island and I were Harvard undergraduates, I had this experience with a fundamentalist friend. On our way to church one Sunday morning, while passing the garden gate of the Unitarian dean of the Harvard Divinity School, we received a sudden and noisy greeting from the dean's dog. "Oh," said my startled companion turning an atrabilious look on the demonstrator, "someday I'll have to give that scismatic dog an apostolic kick!"

WM. G. TINCKOM-FERNANDEZ
Middletown, N. Y.

KEEP IT

TO THE EDITORS: Many thanks for your very able articles on "Keep Our Protestant Name." As a devoted churchman of long standing, I'd like to express to you my earnest hope that we *will*. It seems to me that just now is a most expeditious time to stress our Protestant heritage. God grant that many see it thus.

N. M. DEADERICK
Richmond, Va.

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. ST. PAUL

LIBERAL?

TO THE EDITORS: It always grieves me to see Protestants refer to *Commonweal* as a "liberal Catholic magazine." In my opinion there is no such thing as a liberal Catholic. A Catholic is an abject slave of Roman church canon law. We have seen a recent example of how this works in the birth control controversy in New York's city hospitals. The commissioner of hospitals forbad the use of contraceptives to a Protestant diabetic patient who was under the care of Dr. Hellman of Kings County Hospital, a well-qualified gynecologist and obstetrician, who took the stand that the patient's life was in danger if she became pregnant again. The archdiocese forbad any Catholic doctor to discuss this question with a Protestant or Jewish doctor over the radio or T-V. It was only Fanny Hurst in her WABD program who was able to get a Catholic doctor to discuss the question with me. His attitude was the teaching of the Roman church that birth control is immoral and that even a mother has to be sacrificed rather than use birth control measures. This shows how even the Catholic medical profession is dictated to by order of Roman canon law, as against humane laws and the laws of our state. The Roman church dictates and directs the will of all its Catholic adherents. There are no ifs or buts; canon law is the law. Therefore there is to the Catholic no free will. If he exercises that free will contrary to the teaching or laws of his church he is excommunicated *ipso facto*. In the year 1900 many learned priests throughout the world tried to reform the church from within. When their names were known to the Vatican, they were all excommunicated. This movement was called the Modernist Movement. But anyone who studies this church can see that there is no such thing as modernizing the Roman church. Dogma is the law established by popes who spoke *ex cathedra* as the infallible representatives of God. No Roman Catholic—be he pope, bishop or priest—can change that infallible law which is canon law. So when they try to present the *Commonweal* as a liberal Catholic paper, they are all wrong. We must admit that for her own advantage the Roman church permits such a paper as the *Commonweal* in order to publish articles it would never permit in Spain or Italy. This is to anesthetize weak Protestants and the ignorant public. In the birth control controversy a significant thing was brought out. A very well known radio station phoned me to ask if I would discuss the question of birth control on the radio with a Jewish and a Catholic doctor. I said I would, gladly. Three days later, they phoned to say that the Catholic doctor at first accepted, then phoned the station to say he had been notified by the Chancelry of the Roman church forbidding him from taking part in such a discussion. The radio station therefore cancelled the discussion. This means that if a Catholic doctor is not permitted to speak on the radio by his church the discussion is off. This means that they control the discussion over the radio by refusing to participate in such a discussion. This, in my opinion, is censorship by intimidation or boycott of the radio station. Is this freedom of the air waves or freedom of speech? Protestants and all who love our dear country and its Constitution wake up! We are fighting communism for its antagonism to our constitutional government; why don't we fight Romanism for the same reason?

CHARLES FAMA, M.D.
New York.

A Bit O' Segregation

TO THE EDITORS:

The *New York Times* for Oct. 17, under the heading "Episcopalians Bid Churchgoers Cleanse Themselves. . ." says: "The resolution that upheld some degree of segregation was supported by Colonel Jackson A. Dykman of the Episcopal Diocese of Long Island." It noted that the resolution supported by Colonel Dykman was defeated.

Does it not interest you to note that one who stood for a sort of blurred morality in another matter consistently takes his stand where one would expect him to stand? The reason for his stand is given by the *Times* to be "Sincere Christians could hold differing views." May I ask, did he consult his bishop, from whom authority descends, before he took that stand? Maybe in the case of segregation, as in the case of the false statements about Howard Melish, the bishop is not quite so authoritative as One we call our Lord, and that "sincerity" has nothing to do with the question, but only the truth that comes from above all right, but farther above than Col. Dykman seemed inclined to go? Would not anyone who is familiar with Col. Dykman's statements about Mr. Melish expect him to take the stand he has taken about segregation? The leopard's spots cannot be donned and doffed at will.

REV. WALTER L. BENNETT
Daytona Beach, Fla.

Thumbs Down on Women

Worried Men at Convention

THE church remained in the 19th century as jokes and arguments of the 1880's masked the inferiority complex of deputies who are afraid of women. There might also be a guilt complex on what men have done with the gifts and faith of women. This is a church which consists largely of women and its work is even more largely done by women.

Dean Buck of Boston pointed out that we are a backward branch and a small minority among Anglican churches, as England, Canada, New Zealand, South Africa, Wales, etc., admit women to their assemblies. Don Fenn of Maryland, David Thornberry of Southern Ohio, and Charles Gilbert of California gave eloquent arguments, while the opposition consisted of speeches like that of Dean Higgins of Little Rock, who deprecated considering this unimportant question.

South Florida demanded a vote by orders, and the scenes of congress, where reactionary Dixiecrats and Republican isolationists join to block progress, were repeated as Southerners and ecclesiastical isolationists united to block the wheels of progress. This is the same alliance which defeated union with Prebyterians and which often votes No as a matter of tradition. Although many Southerners, especially Virginians, and a number of Anglo Catholics supported the measures, they were defeated 31¾ to 40¼ in the clerical order and 21¼ to 47¼ in the lay order. Nine clerical deputations and 11 lay were divided. This was a smaller vote for women than three years before.

An analysis of the vote is interesting. Clerical votes for the admission of women included Atlanta, Bethlehem, California, Central New York, Delaware, Erie, Florida, Lexington, Maryland, Massachusetts, Michigan, Missouri, New Hampshire, New York, Newark, Ohio, Oklahoma, Olympia, Pennsylvania, Rochester, Southern Ohio, Southern Virginia, Southwestern Virginia, Virginia, Washington, West Texas, West Virginia, Western Massachusetts, Western New York, Arizona, Cuba, Dominican Republic, Eastern Oregon, Honolulu, Idaho, Liberia, North Dakota, North Texas, Philippines (the deputy added: "of course!"), Puerto Rico, Salina, Spokane, Wyoming and Europe.

Lay delegations voting for it included Atlanta, Bethlehem, California, Central New York, Delaware, Los Angeles, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, Olympia, Pennsylvania, Pittsburgh, Rochester, Southern Ohio, Vermont, Washington, Western Massachusetts, Western North Carolina, Arizona, Honolulu, Idaho, Liberia, Mexico, Philippines, South Dakota, Spokane. Divided dioceses and districts included, clerical, Alabama, Connecticut, Dallas, Georgia, Minnesota, New Mexico, North Carolina, Quincy, Vermont, and lay, Albany, Connecticut, Erie, Milwaukee, New York, Newark, North Carolina, Northern Michigan, Ohio, Southern Virginia, Virginia.

These dioceses contain a majority of the membership of the church. They give much more than half the finances of the church. Almost all the dioceses in the northeast, where over half our membership is concentrated, supported this. Several outstanding Anglo-Catholic dioceses are in it, along with almost all the Northern Evangelical dioceses and districts. And a majority of the missionary districts favored it.

It is evident what the mind of the church is, but the present gerrymandering of General Convention no more represents the people than does the present gerrymandered congress.

The "Woman's Division" is permitted to pray and pay and even to give almost four million dollars in thank offerings in three years, but they are just not qualified to vote with the intellectuals of the House of Deputies. Maybe a century from now. Maybe. But when the royal banners went forward at the end of the missionary mass meeting, recalling that in a few years our foreign work has spread from seven countries to twenty-seven, it was the women who were the majority at the meeting. They will keep on keeping on their good work for missions. Though they may be tempted to set aside a small fund for a missionary to the primitive males.

CHARLES G. HAMILTON

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Tours to Israel

A Christmas-in-Bethlehem tour of the Middle East, titled, "Peace and Good Will," might be a good Christmas gift for any parish to give to its clergyman. The group will leave New York Dec. 13, returning to the U. S. on Jan. 6. The total cost, New York to New York, is $1350. Write 665 5th Ave., New York City.

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The Churchman

Editorials

A Liberal Presiding Bishop

IT IS NOT SURPRISING that the election of Bishop Arthur C. Lichtenberger of Missouri as Presiding Bishop by the General Convention has aroused wide-spread enthusiasm, both in the Protestant Episcopal Church and beyond it. His record as a scholarly seminary professor, a faithful and effective missionary in China, a leader for integration, a capable cathedral dean, chairman of the Commission on Theological Education, member of the board of the National Council of Churches, his activity for international goodwill and the ecumenical movement—all of these interests and many more, mark him as a wise and inspiring choice.

In a radio interview in Miami Beach, Dr. Lichtenberger was asked how he felt about leaving St. Louis. He replied: "Well, I am very fond of St. Louis . . . I shall miss the people there and the work very much because I have been very happy there." There is no doubt that he will be equally missed by the people of St. Louis and the entire diocese of Missouri, where he represented a cooperative, liberal tradition accented by such former bishops as Daniel S. Tuttle and William Scarlett. His conviction and practice on interchurch relationships came out in his interview when he was asked how much he thought the Episcopal Church should cooperate with other churches. His answer was simple and direct: "I think we should cooperate to the fullest extent so that we do together all those things that we can possibly do together."

It is obvious that the interchurch work so ably and enthusiastically stressed by Bishop Sherrill will be carried on by Bishop Lichtenberger.

Retirement and Pensions

THE CHURCH PENSION FUND recently issued a statement which may be a satisfactory and convincing answer to those who believe that pensions should be automatically paid to the clergy after retirement age, even though they return to active service.

The purpose of the fund is to provide a pension for those who have retired from active service, and it is suspended after a clergyman has actively served the same parish for over three months. But the trustees are aware that many retired men take up work which is limited in scope or in duration. "The work falls in a borderline zone between clear-cut retirement and clear-cut active ministry. It is work which in general the church needs to have done."

Instead of setting up a detailed list of categories, the statement says, a committee of three bishops from the trustees is appointed to consider each case individually. The long list of examples of continued pensions ought to encourage those giving limited service, who think pensions should continue after 3 months.

If a limit were placed upon earnings, "there would be a strong tendency for the compensation to be brought down to that level though the duties justified a higher figure." To pay a pension to those who had substantial salaries would be self-defeating, as the truly retired need all that the fund can provide. If in the past decade the fund had payed pensions to all who had passed the retirement age, it would have given them $4,700,000 and there would have been that much less for the inactive retired. "There is only so much in the 'pie'."

Recipients of pension benefits will be grateful for the resolution passed by General Convention "that the present rate of 15% for assessments for The Church Pension Fund be continued, and that the scale of pensions, minimum and otherwise, presently paid to clergymen, widows and minor dependent orphan children be increased, effective December 1, 1958, respectively, by an amount equal to 20% thereof, all as set forth in the Report of the Trustees of The Church Pension Fund to the General Convention dated February 3, 1958."

Alcohol and Social Drinking

THE JOINT COMMISSION on Alcoholism report to General Convention was prepared with the cooperation of theologians, sociologists, psychologists and physicians. They all agree that the verifiable facts justify no more than a "review of some basic considerations which we believe to be true at this moment."

Most readers of the report will be surprised to learn that the per capita consumption of alcoholic beverages has decreased since pre-Prohibition days, and that the proportionate use of "hard liquor," which was 90% in 1850, is now 40%.

The report aims to find some answers to the many questions of church people, as, how can the alcoholic be saved? How can his family be made whole again? How can we enjoy moderate drinking without hurting others? What is the church's position on drinking, anyway? Unlike most such official reports, this consists mostly of concrete, practical advice.

While many such religious groups would have believed that the present emergency calls for a forthright assertion of total abstinence as the only safe course for the Christian, this report "sticks to the Bible," and quotes its praise of God who provides the "wine that maketh glad the heart of man," which may be used or abused.

The section of "Social Drinking and Changing Customs" deplores the modern tendency to make drinking primary, rather than secondary, in social gatherings.

There is a chapter on "The Alcoholics and the Proto-Alcoholics," which assert that the alcoholic is not a "social" drinker, however many his companions, but selfish and self-centered. And while the report strongly objects to any double standard for clergy and

laity, it reminds the parson that he must consider the traditions and prejudices of his people.

The report calls upon the church to study this problem in the light of the most valid scientific discoveries, to cooperate with other agencies that are dealing with it, and to help bring God's healing powers to those who need them.

For Christianity and Americanism

THE PASTORAL LETTERS of the House of Bishops have, with rare exception, dealt forthrightly and fearlessly with social relations in the spirit of Christian principles. The letter issued from Miami Beach is not an exception. On the problem of race relations the bishops have pointedly told Americans that continued injustice to the colored races may leave this country without friends, and states that in case Asia and Africa "finally turn against us, it could well be that because the colored races became convinced they must look elsewhere for justice." The issue of segregation is clearly deplored in the statement calling upon churchmen "to honor and obey the laws of this land." Further, "any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation."

All of this seems to us to be in the finest tradition of Christianity and Americanism—though we suspect that there are those who will think that the members of General Convenion have been "effectively brainwashed by communists," to quote a recent statement by a governor who is fighting for segregation.

Conciliation

HOW is any conflict within the Protestant Episcopal Church to be conciliated when there is no machinery for such conciliation? This is the question agitating the minds of all who followed the course of the petition submitted to General Convention by the parishioners of the Church of the Holy Trinity, Brooklyn, seeking help in preserving their parish church.

Bishop Peabody, chairman of the House of Bishops' Committee on Memorials and Petitions to which the matter was first referred, reported that the House of Bishops was not set up as a court, had no jurisdiction in such matters, was a legislative body, and therefore no action was called for in response to the petition.

Mr. David Bronson, chancellor of the diocese of Minnesota, introduced a resolution in the House of Clerical and Lay Deputies calling for "a Joint Special Committee consisting of two bishops, two presbyters and two laymen" to be appointed "to offer its services of conciliation in an attempt to settle outside the civil courts the problems now in litigation involving the Church of the Holy Trinity, Brooklyn." The resolution was not adopted on the same ground that convention lacked jurisdiction.

Judging from opinion in the corridors of convention sympathy was running strong for these Brooklyn parishioners and a feeling of frustrated helplessness was expressed by many deputies at their inability to deal constructively with the Holy Trinity case.

The tragedy of the whole matter was pointed up by the warning in the Bishops' Pastoral Letter that "the most urgent and frightening fact in our world is the terrible divisiveness setting men against men," and its emphasis upon "the need to give a larger place to the liberating, manly, and noble quality of reason." "The church, when it truly understands itself," declared the pastoral, "is the reconciling community in the life of the national community. And every parish or mission, however small, is the great church at work in its neighborhood, manifestation at the local level of the all-embracing love of Christ and of world fellowship."

If the church is to have the conscience to "make the necessary, creative decisions which are part of our reconciling task," as the bishops asked, can it discover means within its own structure—perhaps informally through the good offices of the new presiding bishop—to mediate and conciliate the conflict of interests at Holy Trinity? It is no accident that this long struggle has lasted ten full years. At stake are parochial and clerical rights basic to a church claiming to be democratic in spirit. As Mr. Bronson's resolution correctly intimated, the courts are not the arena in which the church's interests can be determined.

Indeed, even as Mr. Bronson's resolution was being introduced into convention, the Long Island authorities were initiating fresh legal moves in Brooklyn's Supreme Court designed to break the back of this congregation asserting and defending its basic rights. Few things are clearer than that a diocesan victory in this latest court action will not serve the true interests of the church-at-large which must put human considerations before those of cold-blooded authority. Let it never be said in the Christian church that conciliation is out of order or impossible. Conciliation does not require judicial or canonical authority.

Bishop Sherrill's Gifted Leadership

THE REGARD, admiration and gratitude in which Henry Knox Sherrill is held by Episcopalians was made triumphally evident at the church family party for him and Mrs. Sherrill at the Miami Beach convention. But the 2,100 guests were but a symbol of the far wider appreciation of his many contributions toward a world fellowship. He has during his years as Presiding Bishop made a masterful contribution toward "the promotion of goodwill and better understanding among all peoples," to use a CHURCHMAN slogan. The help he has given through his wisdom, personality and Christian convictions to this end are almost countless —at least for space in this editorial—but the fact that he was the first president of the National Council of Churches and is still one of the presidents of the World Council of Churches typify his inclusive concepts of Christianity.

Episcopalians are frequently accused of being a smug, walled in group—and the accusation has not always been without a sharp point. Dick Sheppard, the late great vicar of St. Martin-in-the-Fields, London, wrote a hard-hitting book titled *The Impatience of a Parson.* Bishop Sherrill is essentially a patient person but we suspect from both his activities against exclusiveness and his forhright admonitions against it have concealed an impatience equal to that of the vicar of St. Martin. For him, small-mindedness has had no appeal.

The new emphasis at General Convention on ecumenicity is due largely to Bishop Sherrill's long leadership.

LOOKING IN AT MIAMI BEACH

Reports and Comments on General Convention

By CHARLES G. HAMILTON

THESE words of Bishop Dun of Washington, "We won't find out what God wants for the church and his children by a poll," might explain much of the convention. Three hundred and fifty one years after the first Episcopal service at Jamestown, it is still evident that the meeting of General Convention is not only no way to find out what God wills; it does not even make clear what the American people want. There are those who doubt if it even reflects what Episcopalians want.

The analogy with our national government, often made, misses the point. We do not have in Washington a Senate with life tenure, a President who is the servant of the legislative, or a house which can be divided into two bodies for a vote. The General Convention resembles, not American government, but English government of 1780, true to Tory tradition. We have a constitutional monarch who reigns but does not rule, a House of Lords with life tenure, and two Houses of Commons, each able to veto the other. And whereas British government has developed into government by the majority of the elected members, this still continues as a trifurcated balance of power.

The majority of Episcopalians are women. They have no vote in General Convention. The majority of laymen are employees unable to take off two weeks in October; therefore the laity are not adequately represented while the clergy delegates are generally represented of major parishes which are a minority of the diocese. Most clergy are never delegates to General Convention. The marvel is that the convention does as good a job as it does, and that so often it does advance the interests of the Episcopal Church, of the American people, and even of the will of God.

The church did not suddenly emerge into the edge of the twenty-first century, as it started with the irrelevant Victorian rock and roll of "Onward, Christian Soldiers" in a world in which onward, soldiers, and Christian are all debatable designations for ecclesiastical activities. This was the first meeting in the South since the semifundamentalism of New Orleans in 1925, and some of the gracious Southern art of Oriental avoidance of current problems and preservation of face for all was evident in some of the legislative Virginia reeling.

A lengthy petition from South Carolina was characterized by one bishop as a new secession and laughed at by bishops when it suggested that only "loyal American Christians" be allowed to serve on the National Council of Churches, that provinces elect some delegates to be sure the reactionary South is represented and that this convention take no stands on controversial economic and social questions.

A petition for convention action on civil rights by the Young Churchmen was received as information and not even referred to committee for burial. The same fate awaited another resolution from youth for more money for missions rather than for cathedrals. A petition from Louisiana urged church aid to clergy to get advanced degrees so that there will be enough seminary teachers.

THE most forceful words on contemporary concerns were voiced by Governor LeRoy Collins of Florida, urging solution of the tragic racial conflict through moral leadership by men of goodwill and world understanding, instead of an attempt to buy friends. As often, the politicians were far ahead of the parsons in Christian pronouncements. After all, what church has caught up with the nine political appointees on the court? And the mayor of Miami Beach denounced legalized gambling and his speech was listened to as he urged that others follow this city in "trying to lead certain segments of the South out of the morass they are in."

The real discussion of the problems of integration and Christian action was held at a convention of Negro workers which met in Miami the week before the convention. Many of these stayed over for the convention, at which a number were deputies.

Bishop Stark of Newark presented the report of the committee on petitions and memorials, and answered the South Carolina protest against the National Council of Churches by declaring that election by General Convention or provinces would not improve the quality of the delegates, that they were often selected for nearness to meeting places, that a committee to investigate the loyalty of these officials and delegates would be "destructive of the democratic process" and recommended no action. Bishop Sherrill noted that he was the first president of the council and that he had never seen anyone there disloyal to church or state.

A PETITION with over four thousand signers, asking the church to declare its fundamentals of faith in answer to statements by certain clergy, was answered by the committee with the statement that the constant sincere repetition of the historic creeds should reassure the disturbed. It has been evident for years that this church has no intention of having any heresy hunts, regardless of provocation.

Bishop Peabody urged that consideration be given to repeated requests for personalizing of missionary giving, at least in token projects. Bishop Sherrill retorted that no one gives memorial furnaces and that this would imperil unglamorous but necessary work. Bishop Kellog of Minnesota urged $4,000 a year for retired missionary bishops. Bishop Emerich invited the convention to meet in 1960 at Detroit, although Delaware deputies introduced a resolution urging that the convention's meeting in vacation areas was suspect to the world by its comfort and luxury and should be removed to a college site. The deputies quickly killed the college site proposal, demonstrating the fundamental antipathy to intellectualism which characterizes many laymen and clergy.

The House of Bishops took little time in showing its strong support of the recognition of the united Church of South India. Petitions from the diocese of Long Island, charging that this church ignored "essential elements of Christianity" and similar resolutions

of milder tone from Colorado, Quincy and Springfield were ignored, while petitions from Ohio and Virginia supporting the union evidently expressed majority sentiment.

BISHOPS Dunn of Washington, Gibson of Virginia and Lichtenberger of Missouri led the discussion in favor of the Church of South India, and pointed out that it had been approved by the churches of England, Scotland, Wales, Ireland, and North India, and that we could scarcely be more Anglican than these. Bishops laughed at the suggestion of the bishop of Long Island and that he was trying to strengthen the report by adding the phrase "episcopally ordained." Bishop Lichtenberger pointed out that all the South India ministers were already episcopally ordained. The DeWolfe amendment lost, 43-75, with most of the supporters coming from the second row and the back row of newest bishops. Only three No's, including Long Island, were recorded against the unamended resolution.

The presentation of the work in the nation of the National Council was well given. No longer satisfied with a status quo operation, hope was expressed that by 1970 it might not be necessary to pass 90 other people before meeting another Episcopalian.

The banner at a General Convention some years ago that proclaimed, "Episcopalians are denser in the colleges," is still true, and the growth of students in city and state universities, not in small liberal arts colleges, called for more work among faculty and students from "a church specially equipped for dealing with college minds." Dr. Tollie Caution pointed out that the Negro colleges of the church are most in need of support and growth in resources. The Rev. Clifford Samuelson presented the change in town and country work from the low standards, unworthy rectories, inadequate salaries and travel allowances, and forgotten pastors to longer tenures, more conferences and graduate study, and men renewed in spirituality, reconsecrated in dedication, and returning to fields. "This is an area that to our peril we neglect. From small towns come the college and city people."

Bishop Sherrill made an earnest appeal for these advances, wondering what there is in college loyalty that is not in church loyalty when colleges can raise $80,000,000 and churches can barely balance budgets.

The Department of Christian Education gave a defense of its program and textbooks, applauded by a few younger clergy and women, with testimony to the power of group dynamics, an assertion that the Seabury system had more subject matter than any Sunday school literature produced by any church, and ridicule of the "frustration of the casual coffee cup Christian educator."

The Episcopal Church continues doing a splendid job of ambulance work in social service but does not build many fences in social relations. Dean John Leffler of Seattle led the presentation of the missionary task of Christian Social Relations. 26,000 people a day are ministered to in Episcopal social institutions which have 12,000 workers. Bishop Smith of Iowa reported on work with the elderly. Fifty dioceses now have committees on alcohol education. Over 10,000 have attended forums on civil rights sponsored by the department. The sloppy sentimentalization of political and social issues by many political leaders was denounced, and there was much applause.

Dr. Gardiner Day of Cambridge, Mass., pointed out the bridge building in tension areas and reminded that most of the Negro churchmen are north of the Mason-Dixon line. "The realm of racial understanding is the front line trench in Christian faith and action, to bring the redeeming and healing power of Christ on this to the entire church," he declared.

Dr. John W. Reinhardt mentioned briefly the enormous progress the Episcopal Church had made in television and radio in recent years. A Nielsen report stated that the 13 films of *Mission at MidCentury* showed 27,000 viewers at Oakland, 33,000 at Philadelphia, 148,000 at Detroit, 9,000 at Seattle, 6,300 at New Orleans, and 25,000 at Hartford. Millions see *The Search* and millions have seen TV consecrations of bishops. A movie appeal by TV film from Robert Young asked the church to learn to use TV and radio to bring people to the gospel.

The deputies enjoyed a spirited debate on whether to call the Presiding Bishop an archbishop, with some but not all AngloCatholics supporting the change. Dr. Albert T. Mollegan of Virginia Seminary noted that you do not make a man an archbishop by calling him one. A voice vote sounded as though the proposal was defeated by a 4-1 vote, but some proponents insisted on a standing vote, on which they lost almost 10-1.

Governor Greets the Convention

Following are excerpts from the address by Governor Leroy Collins.

IT IS A great privilege for any governor to welcome to his state a large and distinguished group such as this. But, indeed, it is far more meaningful for a governor to have the thrill and inspiration which is mine this morning in welcoming the general convention of his own church.

One of the great challenges to those of faith is to recognize that, while we cherish old ideals, we stand to lose them, if we do not seek to implement them with new ideas designed to meet the needs of this changing world.

Here in our own land, the people of America are now calling anxiously for new ideas for resolving the racial conflicts which beset them. Solutions through such new ideas, will not come from the extremists on either side.

Surely, the American people are capable of producing a plan which can be supported with respect for Christian conscience, and with respect for law; a plan which will be idealistic and at the same time embrace reason and common sense.

Just as we are floundering at home, so are we drifting abroad. This nation of ours is making the tragic mistake of thinking that by appropriating more and more money, we can buy our way out of the international morass into which we have sunk.

It is simply true that good will cannot be bought. It must be earned; earned with understanding hearts, willing minds, and our own exemplary conduct.

Never in its history has America been more in need of the friendship, confidence and understanding of the people of this earth—and seldom, if ever, has America fallen so short as it has today in the thinking of so much of the world's population.

It is ironic that now—at the zenith of America's physical and economic strength—our nation is apparently woefully weak in effective moral world leadership.

One of America's most observant and articulate editors, Ralph McGill, (a fine Episcopalian, incidentally) recently wrote:

"If this civilization is to be saved it will not be by atomic bombs and aircraft, but by the humanists, the teachers, the philosophers and those who deal with the human spirit."

We must stop complaining so much about not being understood, and learn to understand. We must learn the simple, fundamental truth that to be loved, one must love. We must have faith that this is the truth which makes men free.

Church Unity in America

Facing Problems of the Ecumenical Movement

By ANGUS DUN

Excerpts from the address of the Rt. Rev. Angus Dun, bishop of Washington, at the Convention Ecumenical Mass Meeting.

NINETY of our bishops attended the Lambeth Conference. One of five major topics of the conference was "Church Unity and the Church Universal." A major committee with four sub-committees spent two weeks considering plans for reunion. We have returned to the U.S.A. and now meet in our own convention with such mandate as Lambeth could give to press forward.

Since our life and the life of the main body of our church are set within the U.S.A. it is important for us to have an understanding of the ecclesiastical scene in the U.S.A. and the ways in which it conditions the Ecumenical Movement and the struggle for unity here.

The church scene in the U.S.A. and, more widely, the whole history and spirit of our American community, have profoundly conditioned the atmosphere in which the movement for unity has operated and must operate.

As a nation and people we have no corporate memory of a time when the churches were visibly one. The great rolling phrase, "One, Holy, Catholic and Apostolic Church" is not meaningful to vast reaches of the American Christian community. Even the phraseology is not too familiar.

There is among us no one church tradition dominant or giving any promise of taking over the country. Few could even dream of it. Possibly Rome does at times; or the Southern Baptists. But it is not a dream most of us can cherish with any great semblance of realism. Denominations in all their diversity are taken for granted. They are part of the everyday experience of the average American Christian. And the state treats all as churches alike.

All this is part of the common environment of the American scene and it profoundly conditions the approach of the average American to the movement for church unity. The average lay person assumes this is the way things are and have been and always will be. Looking beyond the specifically church tradition, we must also recognize that certain traits of the American spirit and mentality have been very influential. Our self-reliance, our individualism, our expectation of self-support, the idea that we can stand alone or get together in free association and start something. "Let's get together and have a church." Or "If we call it a church it is a church." There is a lot of that outlook in the looser fringes of American Christianity. The attitude is that "One man is as good as another," "one church is as good as another." All this breeds a spirit of relativism. And "localism" has marked our life until offset relatively recently by powerful centralization movements.

These movements towards centralization have been practically rather than ideologically motivated. Our dominant temper is practical and pragmatic: "This appeals to people," "it works," "If it works it's good or even true."

THESE are some of the background elements in our special American church scene. On the face of it, it is not a hospitable environment for a movement for church unity, especially for the aspect called Faith and Order, with its concern for "organic unity."

Yet in spite of all that I have said, the Faith and Order movement was initiated in the U.S.A. It surely was not accidental that the man who "triggered" it—Bishop Brent—was of our Episcopal Church, a church has the image of the One, Holy, Catholic and Apostolic Church continually before it in the great traditional phrases.

As is well known the dominant form of the unity movement—or ecumenical movement—in the U.S.A. has been the co-operative movement. We have specialized in practical arrangements for doing things together. This is a kind of unity, and a precious kind, not least in its indirect effects and implications in relating people one to the other, in helping Christians of diverse traditions to discover one another and to discover the way in which God creates Christians in settings which we might think not so likely. There is over there in that other church, so different from ours, something akin to us. Christ is working there. And something is there to which we can reach out and claim.

In spite of all the inhospitable factors in the American scene there is great evidence that Faith and Order—not simply the organized movement, but the concern which it embodies—has been penetrating the churches in the U.S.A. quite profoundly.

This is somewhat surprising—the extent to which this has penetrated—because Faith and Order sharply challenges the pattern of church life in the U.S.A. and challenges some of the most widespread assumptions among us. Its avowed purpose is to proclaim and press home the essential oneness of the church.

While Faith and Order has not and cannot be committed to a specific answer to the question as to the unity we seek, it has carried the conviction that we cannot be content with the denominational pattern which we have. The main body of American laity still accepts (this) pattern and does not see further. There is no profound discontent or eager dreaming of the Great Church, but a family implies a home. We need some house to live in. We need structures and symbols to bind us together so that we grow in togetherness. The problem is to find the great structures and symbols God offers.

Of course there must be freedom. Of course there must be diversity. That is true and that problem is going to be with us forever—the problem of order and freedom; the problem of unity and diversity.

Our co-operative relations, and the councils which provide for them do not touch directly many of the central sanctities of the church's life. We are not baptized into a council. We should be baptized into one body so that we have membership in one household. We must know that we belong to the one church, and have one holy table at which we receive and celebrate with thanksgiving our life in Christ; and a ministry of and for all the members of every diversity; and recognizable symbols of our one faith. We are beginning to look back into the roots from which we all came and recover them and find our way into the recovery of the purpose of God for us.

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Soundings

WHILE we speak of the death of a human being as untimely, we seldom realize that this may be true in unique ways. Ralph Vaughan Williams reached the age of eighty-five, but—in all of his full vigor—he had still ten years' work planned. We should, however, be grateful for what he has given us, and this is best expressed by our becoming ever more familiar with his opus, for the composer of two of the greatest of modern hymn tunes, "Down Ampney" (Come down, O Love Divine) and "Sine Nomine" (For all the Saints), is acknowledged as a master by many who are unaware of the extent of his creativity.

Vaughan Williams was born October 12, 1872, and he wrote music for coronations and films; he wrote a setting for William Barnes's poem "Linda Lea" which made the most universally used encore piece in the world of British Concert. The music lover knows the symphonies, so original that they stand with those of Sibelius as the best our age has produced. The balletomane knows "Job, a Masque for Dancing," a distinguished part of the Sadler's Wells (now Royal) Ballet repertoire. A. E. Houseman apparently objected to the setting of a group of his poems under the title "On Wenlock Edge" but fifty years have passed and they are now newly recorded and admired. Dr. Vaughan Williams, who held the coveted Order of Merit, experimented with opera, from "Hugh to Drover" to "The Pilgrim's Progress." Choral works include "Flos Campi" and "Sancta Civitas" and the beautiful "Mass in G Minor". But when we have named so many there are still more: "The Wasps", "In the Fen Country", and the magnificent "Fantasia on a Theme by Thomas Tallis."

I should like then, in the year ahead, to devote time now and again to commenting on all the recorded works, works that we can listen to for the first time, or listen to again in the changed situation of realizing that the composer has had all his say. T. S. Eliot has said well: "the communication of the dead is tongued with fire."

R.V.W. visited the United States only three times, and his 1954 visit was the first in over twenty years. I am fortunate that my own work on William Barnes, the Dorset poet, led to a correspondence with Dr. Vaughan Williams which led to our entertaining him one wonderful afternoon during his few days in New York. He was an enormous man physically, shaggy, bear-like, with kind eyes and a shuffling gait; on the occasion of his visit to us he wore a brown tweed suit and a battered green porkpie hat. Never have I met one so sensitive to place. He recognized Spuyten Duyvil (on the way to our Riverdale apartment) although he had last seen it forty years before; he rejoiced that the George Washington Bridge had not been encased in stone, which ruined Tower Bridge! How proud I was as an American that the taxi driver begged to say that he had two of the symphonies on records! R.V.W.'s reaction: "That could only happen in America. Really a wonderful country. True democracy—abused sometimes, yes, but exciting. Could never happen in London".

This must not turn into an account of that day, but the reason he was in America at all is revealing. He woke up one day, indeed, it was New Year's Day, and said: "I'm 82 and haven't seen Rome or the Grand Canyon!" That Spring they went to Rome; in the Fall to the Canyon, which was all he had anticipated. "Ursula said she wanted to swim in the Pacific; I wanted to see Rome and the Grand Canyon. We've done both and can die happy!" But Mrs. Vaughan Williams knew him better, suggested he'd awake the next New Year's Day and want to see the Great Wall of China! When I spoke to her by telephone to London the day after he died she said he died happy. Greatly did she contribute to that state. She also told me that his ashes were to rest in Westminster Abbey. Often would they reverberate to a familiar music.

WILLIAM TURNER LEVY

CONVENTION SIDE LIGHTS

The Comic Muse Capers Joyfully To Balance Miami Solemnities

THE PRESIDING BISHOP, they say, has been looking increasingly happy during the past six months and that he was especially radiant during General Convention. The reason was his imminent retirement. His colleagues at 281 noticed the spring in his step as he dashed about the Hotel Deauville on Miami Beach. "His sense of humor is better than ever," said one. She recalled the time when she was hesitating to go into Dr. Barnes' busy office and stood outside his door. Bishop Sherrill came along and without a smile hooked his arm through hers and marched her in and right up to Dr. Barnes. "We want to get married," he announced seriously. After a moment the joke became increasingly so hilarious that he had to sit down to keep his equilibrium.

THE ECUMENICAL DINNER brought out some strong sentiments in favor of ecumenicity, and unity among Protestants, but there was time for jokes. Bishop Angus Dun (and someone inadvertently called him Agnes) told this: "A man told a companion, 'I passed by your house last night,' to which the retort was, 'Good.'"

IT WAS THE "P. B."—Bishop Sherrill himself—who became most enthusiastic about ecumenicity. "The trouble with so many of our churches," he said, "is that they have great convictions about little things. I am hopeful they will have great convictions about great things. I am amazed in the face of the tragedies facing the world that so many people can be so concerned about little things and so indifferent about the great problems concerning our life and our future." He continued: "So many people live with people who agree with them that they are oblivious to the problems confronting Christianity. If we are to witness to Christ, it cannot be done by one communion alone." After expressing his sentiment that "I hope our church will do more in every level of the ecumenical movement," he told this story: The schoolteacher niece of Phillips Brooks was amused at one of her pupils' comment: "'Was Jesus a Jew? I thought he was an Episcopalian.'"

IN HIS OFFICIAL welcome, Bishop Henry Louttit earned an appreciative wave of laughter. "We had three years to look forward to your coming," he said, "now we have only two weeks to look forward to your going." He inadvertently referred to the "diocese of the fourth problem," which he explained was close to the truth, and added a surprising fact, that "you wear raincoats and rubber boots in paradise" because of hurricane Janice's hovering near-by. "I told the delegates," he said, "to bring their compliments to the staff and their complaints to me—and I assure them I will do nothing about them."

THERE WAS AN AUDIBLE WINCE as the mayor of Miami Beach acknowledged Mr. Ken Taylor's introduction with "Thank you, reverend." The too-weak campaign against using "reverend" as a proper noun is at least being led by Episcopalians.

ONE OF THE NICEST warnings of a lengthy report was made by President Bishop Sherrill. He quoted a cooperative young field worker as saying, "Shall I say when my presentation is ended?" Bishop Sherrill quoted himself as replying: "When the 45 minutes are over, I shall say to you, 'your presentation is ended!'"

BISHOP HALLAK of the Milwaukee diocese spoke about the "vast number of ordinary people across the land who do not subscribe to a church magazine." According to a special poll which George Gallup, an Episcopalian, made for the National Council, one person in forty reads a church paper

The names of the four Protestant Episcopal journals were flashed on a

large screen, with readership revealed by the poll: *Forth*, 20%, *The Living Church*, 15%, THE CHURCHMAN, 2% and *The Witness*, 1%.

THE EXECUTIVE OFFICES of the National Council were located across the hall from the House of Deputies in the ladies' powder room. A long board laid across the top of the wash basins served as an efficient table for stacks of literature. The wallpaper in Canon C. Rankin Barnes' office caused much comment and laughter by those who enter this inner sanctum; it depicts all sorts and conditions of nude women in modern outline drawings. Some have a naughty thigh garter, some look like Eve holding a bunch of grapes instead of the traditional leaf, some have the various attitudes familiar to milady's preparation to face an expectant world. All are interesting— and probably helped to keep Dr. Barnes from going "off his rocker" with the detail work he had to do.

IT HAPPENED some years ago. Bishop Peabody was presiding over a meeting of the Second Province. He had completed naming a committee made up of these names: O'Grady, O'Brien, Mahagan, and Dougherty. When the laughter subsided, he commented: "This is the Protestant Episcopal Church, isn't it?"

IT WAS IN PEACOCK ALLEY that people met, talked over "politics" and made observations. One morning a very tall bishop came out of the House of Bishops talking earnestly to a very short priest. Said one quick-witted lay visitor to her companions: "There you have it; high church and low church."

BOTH HOUSES extended greetings to the General Division of the Women of the Church who were housed and held their meetings in the fabulous Fontainbleu Hotel. Some of them are wondering if their new designation will be referred to by those who insist upon shortening names to initials as "G. D. Women."

OVERHEARD at Bishop Sherrill's magnificent dinner party: "We had a priest who loved incense and millinery and other externals. He should have been on the stage. We went through this ordeal for three years during which we lost almost all our congregation." Then she added thankfully, "He isn't with us any more."

SINCE PHILLIPS BROOKS called the Protestant Episcopal Church "the roomiest church in Christendom," it hasn't changed much. St. Stephen's, Houston, Texas, under the leadership of the Rev. Claxton Monroe (Mrs. Monroe is the daughter of Victoria Booth Demarest, daughter of the Salvation Army Booths), a new type of evangelism is being practiced — and with success. Its emphasis is on "Witnessing Laymen" who "make living churches." One of their flock, a charming young Irish girl, was wearing a new kind of "crucifix," depicting the clothed, living Christ with the cross as background. She was anything but an enthusiast of "externals" — but she wore that cross proudly. It all makes for elasticity of viewpoint.

BISHOP ROBERT R. BROWN of Little Rock had his hands full trying to answer questions, especially since the publication of his book, *Bigger Than Little Rock*, by Seabury Press was during convention. In a private interview in the press room, he answered questions —but not all. A native Texan whose ministry has always been in the South, he understands the integration problems. "Most of the clergy are trying to educate their own people because they can't expect them to change over night," he said. He believes there is progress though: "Last year they said there must not be violence; this year they are in the second stage of reconciliation, the judgment having been made under God's love. Now they are sitting down and talking it out."

THE PRESIDING BISHOP, who gets in on every discussion, was helpful in bringing a note of interdenominationalism into overseas aid. He got a round of enthusiastic applause when he said, "We cannot consider ecclesiastical partisanship in helping human needs."

OVERHEARD in "Peacock Alley," the busy promenade to both "legislative houses": "I'm not narrow," said the gentle-faced, white haired lady in a refined voice, "But I simply don't feel comfortable with the Baptists." Her companion understood — and so did some of the parsons to whom the conversation was relayed. O, Ecumenicity!

MRS. LICHTENBERGER earned the admiration of her colleagues in the Women's Department even before the generous gesture of baby-sitting for five clergymen's wives the evening before her husband was elected P. B.

THE WORDS "frailty of human nature and the grace of God" were bandied about the House of Deputies — and always got a chuckle. The words seem to be adequate for covering "a multitude of sins" and come in handy in official convention discussions.

"THE FUNCTION OF WOMEN and the function of men are one and the same," said a delegate during the discussion on women as potential official delegates to General Convention. Then Dr. Don Frank Fenn of Oberlin, Ohio, followed with his plea: "How long, O Lord, how long is this question going to continue to come before this body? It will continue to come, because it is right. We have to admit that it has taken us since 1920 to bring women to their present status where they are at least a division of the National Council. We must admit it is the men of the church who have kept the women in a background position all this time. But many people think the women are the greatest resource of our church in its world-wide program. We must do it eventually — why not bring them into their rightful place now?" But Mr. John Brown of Rhode Island said he was unconverted and against "changing the traditional make-up of our House of Deputies."

MISS ELIZABETH MCCRACKEN, who has been covering General Conventions for more than thirty years for *The Living Church*, received a tribute from the House of Bishops, all of whom are younger than she is. In their resolution they expressed gratitude for her friendship and for her "kindly, though penetrating rebuke or criticism given to some of us," as "a blessing for which we are most grateful." She has doubtless said, "Don't be as funny as you can!" to several of them, and perhaps thought it often as she sat in Peacock Alley looking out over the swimming pool.

A CARTOON depicting an honest woman (something to be shunned, of course) sitting beside her escort listening to a speaker on a platform was appropriate. Said he: "You say you have trouble hearing him?" Her reply: "No, I said I have trouble listening to him."

THE SEAMEN'S CHURCH INSTITUTE of New York had a "gimmick" which would lead to a free trip to New York for somebody's rector. They had a supply of little bottles in which messages could be sent by surf, after being cast adrift in mid-Atlantic. The first message to be returned to the Seamen's Church Institute become an all-expense ticket to the Institute for the P. E. rector of the parishioner who mailed the message. "Don't you wish to send a bottle-message and win a trip for your rector?" encouraged Dr. Roscoe Foust, in charge of the Institute booth. The lady surprised him with this retort: "I'd rather send my rector in the bottle," she said tartly.

IN THE HOUSE OF DEPUTIES a Mr. Stone defended his resolution by saying, "My resolution stands on its own bottom." Canon Theodore Wedel, moderator, whose booming voice kept everyone under close control in that house, remarked: "That is an anatomical irregularity."

JUDGE MCFADDEN in commenting on the joint committee on budget said it reminded him of the Charge of the Light Brigade: "Canons to the right of us," he said, "bishops to the left of us; laymen in front of us volleyed in thunder."

DR. HARRY ADDINSELL referred a few times, in giving his lengthy Treasurer's Report, to the Mackinzie Report. The first syllable was scarcely audible. It was Bishop Sherrill who pointed out that it was the Mackinzie Report, with emphasis on the first syllable.

BISHOP JONES of Texas, in speaking on strengthening communications, said: "If St. Paul had today's media of communications, he would have used TV, radio, and if there had been an Episcopal paper published in Jerusalem, he would have sent back some interesting articles to it." Someone passing the press table at that point said, "And nobody would have read them."

MR. RINEHART and Dr. Kennedy of 281 appealed for more communications resulting in more influence of the P. E. Church. Their report on radio and TV activity in the church included a series called "Man to Man" which is carried by 80 stations. The Rev. Dr. Theodore Parker Ferris made the series. They presented a screen bit by Robert Young, film actor, who also appealed for more TV and radio programs for the church. In talking over his TV feature, "Father Knows Best" with his producer recently, Mr. Young said they became conscious of their new attitude; they no longer think of the series as a commercial enterprise but as a social responsibility. This was because of the numerous letters that have come in referring to personal problems parallel with those depicted in the series.

OVERHEARD among the press: "I'm looking forward to going to the Presbyterian General Assembly; it is much simpler to follow."

DEAN COBURN each day during the first week of the Women's Auxiliary meetings where the 396 delegates and hundreds of visitors gathered in fellowship enlarged on their theme, "One Family in Christ," in meditations before the women had their business meetings. "By doing our duty," he told them, "we often find God's will. We must serve where we are in our daily work. We are commissioned. We are ambassadors. All work is God's work if his spirit is brought to whatever we do. To know that where we are is where God wants us to be is a great source of strength."

A RESOLUTION to name the Presiding Bishop the Protestant Episcopal archbishop was introduced in the House of Deputies but it was defeated immediately. The suggestion of such ecclesiastical and hierarchical flavor was not palatable to the great majority of delegates. Bishop Dun recalled the time when a Louisville paper referred to "Monsignor Sherrill" as about the closest he will come—since he retires soon—to being in the hierarchical echelon.

EDNA RUTH JOHNSON

Pastoral Letter Excerpts

The House of Bishops Plead for Brotherhood

This letter is written against the background of our unforgettable experience at the recent Lambeth Conference. We came from every continent, were members of every race and many nations.We saw that only a world body, freed from the passions and enmities that divide men, can bring a healing and reconciling word to our world.

The most urgent and frightening fact in our world is the terrible divisiveness setting men against men—rival nationalisms, opposing philosophies, competing economic systems, and fierce racial tensions. An old order is vanishing and a new order is struggling in pain to be born. In this fierce competition and contest for one solution or another all mankind is swept along. Since wholeness is health; since division is sorrow and sickness; since in this terrible world division can mean death, we write to you on the subject of unity and reconciliation.

It is tragically easy to treat other people as "things" and without personal acquaintance to forget that all mankind desires, needs, hopes, and fears the same things. The meeting of others is a creative experience, giving to each the knowledge of our common humanity, lifting us out of our private worlds, giving us the humbling knowledge that often our proudest thoughts are not true but the slanted thinking of our particular group, and thus making us more open to God's purposes for us.

Because real meeting elevates the soul and purifies the mind, we ask you, as Christian people, amid all the tensions and divisions of our world, to meet and know and listen to your brethren of other races and groups. It was Archbishop William Temple who said that if any man thinks in terms of the common good and seeks the common good, he is a converted man.

In Christian thought government is a structure appointed by God for the common good. The law is a minister of God for good. It is God's instrument. It makes civilized life possible, and enables us to live together in peace. It restrains our selfishness and wildness, and, while it cannot change our hearts, it does provide the indispensable outer framework of our unity. Anarchy, the absence of law and order, is a greater evil than tyranny, and leads to tyranny. Without that outer framework of order no unity is possible, and any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation. It is only for the gravest and clearest principle of conscience relating to a serious moral issue that one may contemplate civil disobedience. Never is it right when the disobedience is the expression of a lower ethical standard than the law would enforce.

God's judgment is the response of a just God to the offences of mankind against His living will. It is the inevitable result we bring upon ourselves when we move against the grain of His universe. It is the inevitable result of our inner contradictions. You will find the judgments of God reported in your daily newspaper, in the events of history, in the clash and contradiction of rival ambitions and fears, in the hatred and suspicion we earn when we fail to deal justly with those with whom we share this narrow world.

WE must remember that the majority of mankind belong to the colored races, and that the American racial problem is discussed the world over. Much of the good will which early missionaries gained has been lost. Much of the good will which our nation once enjoyed has been lost. If America continues to lose friends as others become convinced that we do not mean what we say about justice and equality, the reason will be obvious. The judgments of the Lord are true and righteous altogether. These judgments are the plain cost we pay in God's universe for not practicing what we preach.

If Africa and Asia should turn finally against us, it could well be because the colored races became convinced they must look elsewhere for justice. It is only when we lift our eyes from our immediate problems to see God's reign, His grace and wrath, that we think and act truly.

As more than three hundred bishops at Lambeth debated the deepest problems of the day—racial and group tension, nuclear warfare, the problems of the family—that these debates were often charged with the deepest emotion. The divisions of this world—national, class, and racial—are always accompanied by deep emotion. But emotion on these subjects, as we can observe in many American communities, is deeply divisive. Indeed, in some communities unity is an impossibility because people have in their emotional blocs lost the ability to communicate one with another. If we build on emotion, the end is conflict.

We need to give a larger place to the liberating, manly, and noble quality of reason. Of course we share with the

rest of God's creation the emotional drives of life—fear, rage, and hunger. But part of what the Bible means when it speaks of our being made in God's image is that we can reason. Let us not think that like children we can shout down other people and their wishes and interests. They are not ghosts, nor children to be frightened away. There is only one way for free men to overcome conflict, and that is by talking together in reasonable self-control, and thus finding a third way which will lead to peace.

The church, when it truly understands itself, is the reconciling community in the life of the national community. And every parish or mission, however small, is the great church at work in its neighborhood, manifestation at the local level of the all-embracing love of Christ and of world fellowship.

In our world, St. Paul wrote, two spirits contend one with another for the hearts of men. The first spirit is the self-centered spirit of man leading inevitably to hatred and division. The cries of "my class", "my race", "my clan" rend the world community. This is the spirit of the world—the spirit of pride, exclusiveness, and separation.

The other spirit, ever guiding the church is the spirit of God drawing men together. This spirit raises us above self to see God's will and plan for all men. It is the Spirit of humility, of inclusiveness, and of love ever warring against our hard hearts.

We have spoken about five great truths that can help us to see and do God's will wherever we may be—The creative meeting of souls, the sacredness of law, God's judgment on our divisions, the light of reason, and the membership we share together in the church guided by the spirit.

We believe that God's children are quite able to make the necessary, creative decisions which are part of our reconciling task. If we suffer in that endeavor, count it always a privilege to suffer for God and His truth. Care for your souls, brethren, amid the passions and prejudices of our day, and remember that truth alone is strong.

Tribute to the Sherrills

Honored by Two Thousand Episcopalians

By EDNA RUTH JOHNSON

THE high point of General Convention days in Miami Beach was the dinner honoring the Presiding Bishop and Mrs. Sherrill, when 2100 leaders in the church—of all levels and churchmanship—gathered to pay happy tribute to their "First Family." The Sherrills' three clergy sons and their wives, and Pru, their sister, "brought from distant parts," as Bishop Sherrill said gratefully, roundly complemented the dais of world personalities.

The tributes began with a special sound film the Archbishop of Canterbury had made expressing his love for "my dear Henry" and praising God for their close friendship which began during World War II. "It has made the whole difference to me and to our work together for the Anglican Communion that we and our wives have been knit together in such happy (and sometimes hilarious) friendship."

In keeping with the rich sense of humor with which Bishop Sherrill has permeated the church body, Cynthia Wedel dramatically tore up a long, prepared speech (so she said) to read instead "a letter found unmailed written by a delegate to the Women's Triennium" to her distant friend Mabel. This female had set down, typically, her inmost thoughts, and Mrs. Wedel read them with gusto. The letter-writer had termed the joint sessions "when we all go up to the joint where the men are staying," and the P. B. as "Piscopal Boss." After allusions to the bishop's sex appeal the letter became serious. "The women of the church think this thing called ecumenical is the most important thing of our time and they love the P. B. for his emphasis of it," she had informed Mabel. "And we like him because he thinks women are people."

Bishop Richard Emrich in a captivating, unselfconscious manner, sang what he called a "folk song" about the guest of honor, encouraging the audience to join in after every quatrain with a melodic "Yippee yea, yippee yea." One sentence I caught was "Old Hank hasn't got a mitre or a cope." It was wonderful. The Presiding Bishop later commented, "Emrich is a boid of a singer but a better bishop of the diocese of Michigan."

The Sherrill's eldest son Henry W. let us in on some "Life With Father" which dissertation ended with a heartfelt tribute to his mother and father as "the two most important people we will ever know."

Dr. Roswell Barnes, the bishop's closest colleague at "281," spoke for many persons in all communions when he said, "The contribution a man makes in the church comes from what he is rather than his acquired skill." Among the bishop's natural attributes is dignity, he said, "the natural posture and behavior of the composed person—the unstudied grace of manner of one who has genuine regard for those among whom he moves." He went on: "The quality of his character typifies the ecumenical movement. . . . His judgment will not be distorted by the point of view of one church."

Bishop Henry W. Hobson of Southern Ohio spoke on "symbols of affection" as "always wanting to reveal themselves in outward and visible form." Among these symbols, he announced, involved the new Interchurch Center in New York, headquarters for the World Council of Churches, National Council of Churches, and many major denominations. "I rejoice to tell you, sir," he said, "that an anonymous person whose affection for you has been greatly strengthened by your contribution to church unity, has made a gift of $100,000 in your honor. The main lobby of this center will be built in your honor and bear your name and will bear witness to the contributions you have made as the first president of the National Council of Churches and as a president of the World Council of Churches."

Bishop Norman Nash, successor to Bishop Sherrill as bishop of Massachusetts, was a toastmaster who allowed the light to shine beyond him on the evening's participants. Bishop Barry of Albany presented a gift to Mrs. Sherrill from the Missionary District of Haiti. Bishop Edwin Penick said, as he turned over a check, "We commend you doubtfully to your agricultural program (of gardening); we don't believe you have much piscatorial perspicacity."

THE Sherrills sat through all this, intermittently ecstatic, amused and uncomfortable, and when the P. B. arose to give his response he had tears in his eyes. "Those who have so generously spoken here prepared what they said in advance," he began. "There could be no preparation to rise to this occasion for me. I will leave unsaid many things. I shall just have to stumble along a little and I hope you will read between these necessarily faltering words of abiding affection and gratitude." Perhaps he felt especially sentimental because "it so happens I was consecrated 28 years ago today in Trinity Church, Boston."

"Remember the song about the bird on Nellie's hat who knew Nellie better than anybody?" he asked. "Well, 'You don't know Nellie like I do.'" He paid

(Continued on page 22)

A Culture in Crisis

There is No Salvation in Nihilism

By HERBERT M. ORRELL

THE CRISIS in Western culture is now so patent that it doesn't matter where you put your finger. Signs of disintegration are everywhere. Indeed, they are almost tedious. Some of the more alarming manifestations at the moment are as follows: (a) Mr. Dulles' brinkmanship, (b) the Middle East ferment, (c) the Formosan wrangle, (d) the French colonial hassle, (e) racial integration. Let us consider them seriatim.

Mr. Dulles' brinkmanship — Brinkmanship in a world possessing the means of nuclear destruction is dangerous and obsolete. Mr. Dulles is an intelligent man; surely he is capable of evolving something more imaginative than brinkmanship. Why doesn't he, then? I think it must be that he has succumbed to the temptation to be a power politician. While a churchgoer, he probably takes his religion no more seriously than most of us. Or perhaps he is disillusioned about the possibilities of a Christian answer to a perplexed world. He may feel that Christianity is all right for Sunday but has nothing to do with the world where *realpolitik* seems to be the only guide.

Perhaps Mr. Dulles has not had the opportunity to observe very closely what has been happening in his own country, under the inspired leadership of Dr. Martin Luther King. In Alabama it has been demonstrated with convincing force that Christianity is related to the world we live in. Who, may we ask, will be the ultimate victors—the Negroes who have endured all manner of insults without retaliation, or the whites who inflicted the insults?

The Middle East ferment—The Middle East has the misfortune to be involved in the center of a revolution at the same time the big powers manoeuvre to win the area for their own cause. The combination is bound to be explosive. Dispatching troops is not the way to ease the situation. People want freedom and a better life. Surely these are aspirations Americans can understand. We should help guide the revolution into constructive channels. At the same time we should stop using the region as a pawn in the cold war against Russia.

The French colonial hassle—The French have nobody to blame but themselves for the trouble in the African colonies. The French should borrow a leaf from the English, who, since the end of World War II, have shown a commendable example in dealing with their colonies. The British are no worse off for having freed India. By the same token, the French would be no worse off for freeing the African colonies. The glory of France does not lie in its empire but in its traditional regard for human rights.

The Formosan wrangle—Quemoy and Formosa are the fruits of a stubborn inflexibility toward the Chinese Communists. Yet it is still not too late for negotiation. This tiny area held by a small minority of Chinese under Chiang-Kai-Shek must not become the cause of a war which could gain America nothing but the ill will of most of Asia.

Racial integration—The hatred convulsing Little Rock can be mitigated, if not banished overnight, by the southern churches setting an example. A segregated church is a non-Christian church. Segregation is incompatible with the teachings and the life of our Savior. Jesus did not die for whites only; he died for all. Belief in Him means belief in brotherhood, fellowship, and human worth. If the southern church cannot meet the challenge, it will die. And it should.

THESE unhappy paroxysms indicate that our world cannot remain as it is. Either we go forward to a new plane of being or we lapse into technological hoodlumism.

I am not so fatuous as to imagine crises of the magnitude we face can be solved only by the exercise of good will and common sense. I know the problems are immense and I have the greatest sympathy for the men whose job it is to solve them. Still, the matter must be put simply: either we learn to get along or we perish. It's that simple. We need to go far beyond good will. We need a faith that will literally turn the world upside down.

Yet something is happening underneath the surface. The forces of life are striving to be heard. If we were to put it symbolically, we would say, I think, that decay is being challenged by generation and growth. Could it be the Hegelian dialectics at work—the higher truth struggling to be born out of the conflict of opposing forces?

Despite the clamorous propaganda which accentuates their separateness, the United States and Russia are closer today than they have been in years. Khrushchev, while hardly qualifying as the type of leader most Americans would wish, is better than Stalin. I think we have a sneaking fondness for him, even at his most provocative and vituperative. The Iron Curtain has been pierced by cultural and scientific exchanges. We agree in principle with the Soviets that war must be prevented; we agree that nuclear tests should be suspended; we agree that we should cooperate in the peaceful uses of the atom.

AT HOME, the climate is much more free; healthy criticism is heard again and dissidents are no longer persecuted. McCarthy is dead and McCarthyism quiescent. In the United Nations America has had to stand by and hear its policies subjected to attack even from its traditional friends.

Despite the evidences that men are indeed seeking a resolution of their problems, the times are fraught with tension and uncertainty. Probably not since the breakup of the Graeco-Roman world has civilization been so doubtful about its ability to survive. Rightly so, because the highest creative insight is needed if we are to weather the storm. This is why Pres. Eisenhower's offer to assist the Middle East with dollars, while generously motivated, finds only an indifferent reception. People sense that much more is required than dollars.

What is this "much more"? Is it not what it has always been; namely, the transforming love of Christ brought to bear on human relationships? True, we cannot bring perfect love. Our love is limited and historical, as Niebuhr would say. We should never pretend it can be more than finite, lest we fall into pride that would nullify our efforts. Nevertheless, there is much we can do, even with our human limitations.

I'm not saying we can solve the world's problems by loving our neighbor. That would require a love of which human beings are simply not capable. And even if we were, there are political and technical difficulties demanding skills and know-how. On the other hand, neither can we solve our problems without love.

How do we love the Chinese communists? Did they not kill our sons in Korea? We start to love them, I believe, by having faith in their redemption. I do not mean we should strive to win them from communism nor argue

about the fallacies of Marxism and the superiority of Christianity. By redemption we mean bringing them into a new relationship with God. Once we truly believe they are God's children, we will find it much easier to love them.

The crisis we face is endemic, permeating all phases of our lives. We need to act on many levels at once — political, economic, and individual. The quiet desperation which in Thoreau's words represents the life of most people must be transformed into hope. Political institutions must be refashioned to embody justice for all.

I venture to remind young people who may be facing the world with cynicism and despair that there is no salvation in nihilism. There is no redemption save through total redemption. The end of history will be ushered in not by those who despair but by those who take the Christian gospel seriously.

Metropolitan Man and the Gospel

A British View of a Basic Problem

By ROGER LLOYD

FOUR fifths of the people of modern society live in enormous cities. A modern evangelist like Dr. Billy Graham believes, as St. Paul also did, that the Gospel must first be preached in the cities. This is what he has done, thus breaking free from the example of most evangelists of his own tradition who were apt to sow the seed in the country first and hope it would then spread to the city and take root there.

Dr. Graham has had many advantages over all his fundamentalist predecessors—a real understanding of publicity and plenty of money to use it, personal modesty, good looks, dignity, and simplicity. Were it possible to win the city worker for Christ by spiritual barnstorming, Dr. Graham would have done it. But it is now becoming painfully clear that neither in the United States nor in Britain has Dr. Graham made any lasting effect upon the religiously uncommitted city worker. The figures seem to show that in New York, most decisions for Christ were made by people already members of some church. In Glasgow a survey taken in 1957, two years after Dr. Graham's long campaign there, showed that while the campaigners had claimed 52,253 conversions, they had provided the Glasgow churches with only 3,802 new members. In London the Harringay Stadium was packed every night of Dr. Graham's campaign (but the Wembley Stadium was not, a year or two later) but by now it is all not much more than a memory. It made no difference at all to English life. In the artisan world, which is the real problem, Dr. Graham has cut no ice at all. And the moral of that, as the Duchess in *Alice in Wonderland* would say, is that if the metropolitan world of the city cannot be won by Dr. Graham's barnstorming, it cannot be won by that kind of spiritual battery and assault.

Since no church can possibly write off something like the 75% of the population which lives in these huge cities, it must find some other way to present the Gospel to them acceptably. So far it has not found the way to do it. In the vast cities the church is generally at its feeblest, and all kinds of evil are at their strongest. All over the world the industrial proletariat is showing itself to be the most impervious of all modern fields of evangelism. No one at all is succeeding with it—not the preachers, nor the communists, nor the politicians, nor even the trade union officials.

Every kind of propagandist is feverishly searching for the way, and small wonder that it is so, for whoever first finds out how to win the loyalty of the very highly organized proletarian world is likely to be the ruler of the world. Of course it is true that some churches, and in some places, are being more successful (or better, less unsuccessful) than others. In the United States there seems to be evidence that the Roman Catholics are more successful than the Protestants in the big cities. In Britain I should doubt if there is much difference between them. In France, where for practical purposes the Roman Catholics have no Christian competition the stream of books about the total paganism of the "working class" in cities like Paris and Marseilles, nearly all written dolefully by Christians, testify to the failure of Christianity to grip the urban world.

But the relative failure or success of one church or another seems at present not to be significant. What really matters is the analysis of the central problem, to which so many churches are addressing themselves with all the realism and honesty which they can muster. To make too much of a few local successes here and there is only to mask the general failure everywhere else.

Here an exceptionally acute analysis made by Dr. Truman B. Douglass of the Board of Missions of the Congregational Church in America suggests at least part of the way forward. He sadly laments that Protestantism has failed to penetrate the culture of modern cities, and lays the blame on the failure of the church to "take urban culture seriously." Then he invents a very useful new phrase, "Metropolitan Man," and accuses the church of refusing to become "in any profound sense the Metropolitan Man."

That sounds very enigmatic, but even in the newspaper report of his speech which is all that I have seen, he went on to clear up at least part of the enigma. The point of view of Protestantism, he said, was that of the farm. It had a "huge prejudice in favor of non-urban culture as being more favorable than city life to the growth of religion." So it is. That is why, in England, a notable and a quite hard-headed body called the Village Evangelists is quite certain that the revival of religion will come from the villages.

But Dr. Douglass goes still further. "American Protestantism remains congenitally anti-urban in its outlook." Because this is so, it insists on "formulating its moral judgments of city life in the ethic of rural and small town traditions." If this is so, then it means that the church for which Dr. Douglass speaks dislikes and fears Metropolitan Man, and naturally enough, if this is really so, Metropolitan Man passes by on the other side. It is perhaps worth while mentioning once more, in passing, that this was emphatically not the attitude of St. Paul and the earliest Christians, who, as the New Testament clearly shows, made a bee-line for the cities, and preached there *successfully* a religion born in the countryside, and having, even then, a theology stated is a largely rural terminology.

I DOUBT if it would have occurred to an English thinker to state the problem quite as Dr. Douglass does, though it is essentially the same problem. Here in England we are much more inclined to groan and wring our Christian hands over our own urban industrial proletariat than over what Dr. Douglass has called Metropolitan Man. It is certainly true that the enormous crowded masses of working folk in all our Eng-

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The author is canon of Winchester Cathedral, England.

lish cities present to all English churches their greatest headache. Though, up to a point, we are now succeeding in many other social spheres, in that sphere we are hardly making any headway at all.

OF THIS situation there have been innumerable analyses. What seems to be unanimous in their findings is that first, the churches have not lost the working class since they never at any time had them; and, second, that they will not win them by the use of any or all of the traditional evangelistic methods. "Revivalist movements and evangelistic missions may fish a few individual workers out of their natural communities and tack them on to an ecclesiastical system that separates them from their mates and from their proper cultural pattern", writes Canon Alec Vidler in a review of a book describing the most famous of all the English ecclesiastical experiments in this field, the Sheffield Industrial Mission. That sentence of Canon Vidler's is a fair average of modern English pleading. It is true so far as it goes, but it is full of holes all the same. These "few" workers whom the revivalists win might after all be said to "be tacked on to" Christ, and not to an ecclesiastical system. To suggest that they can never be tacked on to any existing church without forsaking and impoverishing their own natural community is to accept the permanence of the distinctly ugly (though fast changing) class structure of British society. To say that the English parochial system, with its Roman and Protestant equivalents, is incapable of containing more than the tiniest hand-proletarian converts, so that it must be burst wide open and radically transformed, is to forget that nine tenths of what is being done at all is done by the ordinary pastoral work of the church in and through the parochial system. What is quite certainly true is that the industrial worker the world over is not going to be bribed, flattered, threatened, persuaded, or manipulated into the Kingdom of God. He is only going to be loved into it. There is no easier way, and no short cut.

Let it be granted that the Gospel does not easily take root in modern industrial cities. The English analysis of this fact tends to explain it in terms of class but the American in terms of crowds. The trouble, it would be generally said in London, is with the proletariat. The root of the difficulty, New York would rejoin, is Metropolitan Man. For myself, I believe that accepting Dr. Douglass's suggestive phrase can get us several stages further on.

City life is what country life is not. Over-crowded, it is not neighborly: you can be lonelier in London than anywhere else on earth. It is not, as country life so inescapably is, subject to uncontrollable sunshine and storm, or at least not at all obviously. Inevitable death challenges it of course, but it is much easier to forget about death in a city than in the country. In the former you probably die in a hospital, in the latter, at home. All this is necessarily a tissue of generalizations, each of which is subject to a thousand exceptions and variations. But the life of a huge city always suggests that man is its master, whereas the life of the country suggests that he is not.

This is something to which authentic religion is bound to be hostile and with which it cannot make terms. In the Church of England there is an annual service which comes on Ash Wednesday. It is a service of solemn warning in which is read aloud a series of denunciations, the most pregnant of which runs thus: "Cursed is he that putteth his trust in man, and taketh man for his defense, and in his heart goeth from the Lord." That is exactly what Metropolitan Man finds it so hard to avoid, and also what his pattern of life is always suggesting to him as being not sinful in the least. It is above all to this habit of mind, this impalpable but incessant suggestion of a culture, that the church has to address itself if it wishes to win the loyalty of Metropolitan Man. We know that it cannot do this simply by denouncing it or him, and still less if it exhibits a merely disdainful hostility. What we do not at present know is how to turn those negatives into a positive in such a way that Metropolitan Man sees at last his total dependence on God, and allows Christian discipleship to color healthily his urban way of living. The mere phrase, Metropolitan Man, suggests that we can analyze and measure the problem, and that is always a great deal. It also suggests that there is no future in the effort to de-urbanize industrial society, and it is something to be clear about that. But anything like an agreed policy has yet to be found. It is going to be intensely difficult to find it since the life of the city and the deep spirituality of the Gospel agree ill together, and we do Metropolitan Man no service whatever if we emasculate the Gospel we are commissioned to offer, and to which we are inexorably bound.

When one knows what a problem is but not how to solve it, one must proceed tentatively by experiment. So it is that in Britain today, and in France too, a bewildering variety of experiments in ministering to every type of Metropolitan Man are being tried. No doubt the same is true of the United States. They vary from the project of St. Anne's House, Soho, in London which tries to provide a point of meeting between educated Christian spokesmen and the highly trained and qualified managers and technicians of scientific industry. This, in Dorothy Sayers's words (and she took a large hand in it), is "The church addressing itself to the thinkers and technicians at the top," the very type of dominant Metropolitan Man. At the other end of the same giant scale are enterprises like the Sheffield Industrial Mission, the seconding of many clergy to become factory chaplains, and, in France, the experiment of the priest-workman, now proceeding in a new form, the first having come to grief. There are scores of brave little experiments of pioneering performed by all kinds of small groups not many of which become known beyond their own neighborhood. In the present circumstances it is much more important that they should be tried than that they should succeed. One of the next urgent tasks, to which, so far as I know, no one has yet set his hand, is a careful listing of the nature and the results of the many experiments which are going on. We must have the facts they disclose before we can estimate their value, and decide what plan it is to which they point.

BUT it is to the whole Gospel that Metropolitan Man must be won, and by this compulsion all experiments are bound. None therefore can be right which degrades his intellect and denies any part of his personal freedom, since that is to blaspheme against the Christian doctrine of personality. None can be rightly conceived which fails to love him for his own sake as a person, and which thinks of him as an abstract unit in a collective, and this is the danger of making too much of the very suggestive title which Dr. Douglass has coined. None can be adequate which fails to allow for, and even to court and expect, the responsive but unpredictable action of God. Therefore whatever is or is not done stands now, as always, on the regular, settled pastoral ministry of the church which does it.

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TOGETHER

Could we remember, in our haste and strife,
His Sacrifice—those three last hours of life—
Together, with the forces from above
We could let loose a satellite of love.

DORA FLICK-FLOOD

Some Perils of Being Educated

The chaplain of Columbia University, the Rev. John M. Krumm, pointed out some of the perils of being educated at the opening service of the university's 205th academic year. Following are excerpts from his sermon.

THE WORD "academic" has a bad connotation. It has come to mean the ability to think great thoughts but do nothing about them, to know all about some of the fairest flowerings of the human spirit at second-hand but to feel as a result no shame at our own pettiness and meanness of spirit and to reflect none of the nobility we learn about in our own minds and lives. We are here not only to furnish the minds of men but to set their hearts on fire for goodness and for beauty and for truth.

Reinhold Niebuhr has suggested that the sciences are inclined to various forms of determinism because only by concentrating on those things which follow invariably general rules can reliable prediction take place. But one of the lessons that an honest education would teach us is that life is essentially unpredictable, that man in his freedom defies the expectations of the experts again and again. There is a danger that education will pretend to more than it can really know or teach —namely the shape of coming events. There is a factor involved in life that no one yet has measured nor can ever measure, and that is the magnificent capacity of the human spirit to resist every pressure and defy every calculation of its own best interests and to do that daring and the sacrificial and the imaginative thing that turns history into another course.

Education needs today—and needs desperately—teachers and students who are not tyrannized by mass standards, who do not parrot the popular slogans of the day, who can look at life with some objectivity and some perspective and yet with compassion and with sensitivity and with responsibility. There is a danger that education will assume that such qualities of spirit are self-generating, that by talking about freedom we can make men free, that by extolling individual integrity we can produce it within ourselves and others. But this quality of the human heart cannot be self-generated. This "courage to be" as Paul Tillich has called it draws its powers from a fundamental conviction about the foundations on which life rests. It depends upon our being given the gift of insight to see beyond the passing events, so full of danger and of menace, the fundamental pattern of life in which the integrity of a single human heart counts for more than the fate of an empire, in which whatever proceeds from love and concern has eternal weight behind it and everlasting vindication marked upon it. The courage to face life honestly and responsibly is not something education can produce by itself. It is the fruit of a profound and realistic religious faith, a deep confidence that human existence has some ultimate meaning. We shall be strenuously occupied in this new year of work with accumulating learning and acquiring the habits of intellectual endeavor, but it is even more important that we be possessed of a great faith about the significance of human undertaking and the courage and power to devote all that we learn and become to the high purposes of human welfare and human dignity.

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Open Letter

The following are excerpts from a letter signed by the Congregation of Central Methodist Church, Sacramento, California, addressed to President Eisenhower and Premier Khrushchev.

GENTLEMEN:

WE are the little people
Belonging to the many little people the world over
Whose voices taken separately are as a whistling into the wind
But whose accents moving in chorus shape the uncertain future.

We speak to the big people; for you—Mr. Eisenhower and you
Mr. Khrushchev hold in four frail human hands
The destiny of us all for life or for death.
As your minds move with power upon the surface of history
Manipulating for weal or for woe the nuclear stuff
That can rescue or ravage humankind
We command to your thought a scriptural word given
In the morning hours of western culture—
"I have set before you life and death,
Blessing and cursing; therefore choose life
That thou and thy seed may live."

We are Americans all — the little Americans
In whose blood flows the heritage of many nations
Gathered as the tributaries of a river system
And flowing into the living present.
In the soul of us is the spiritual legacy
Of the American dream:
"One nation indivisible with liberty and justice for all."
A nation born in the fire of revolution
For which Washington fought; to which Jefferson gave doctrine;
And which Lincoln — sad, earthly and lonely — held together.

This is the America we love.
An America of church spires and wooded dales,
Of fruited plains and blue mountains,
A land of the Great Smokies and of
Migratory birds wheeling south in the autumn haze.
We speak of a land of personal freedom
Of free thought and free expression
Daring the luxury of self criticism.
We speak of and for a people
Often proud, often wrong, often misled, often self-righteous,
Yet young in spirit, scornful of hampering tradition
Hopeful for tomorrow.

We beseech you to take steps to set at rest the talk of "enemies"
Of enemies to be watched with hawk-eyed suspicion
Of enemies to be subdued, conquered, liquidated.
There's but one thing to be done with the "enemy"
That is to make him a friend, doing him good.
Doing away with him by outdoing him in good works,
For so Christ taught.

The enemy is not Ivan riding his tractor on the
Virgin lands of Siberia
Nor Bill Jones behind his lathe in Detroit.
The "enemy" is within us all when conscience falls asleep,
And the heart yields its sovereignty to the lust of greed and power.
The "enemy" comes from Eden's garden, man rivalling God.
The enemy is not the Russian or the American,
For these need each other
To share in brotherly ways the heritage of the atomic age
To live in glowing peace and not die in nuclear ash.

We are emboldened to speak up to you Mr. Khrushchev
And to you Mr. Eisenhower,
For both of you came from the voiceless little people.
People like ourselves.

Somewhere, sometime, a few brave men must call a halt.
We ask you to do this at the Summit.
We pray that you shall.
Seek faith and not fear, and strive as no men ever have
For the good gift the Saviour sought—"the things that belong to Peace."
For as a distinguished American General has said:
"If we're going to save ourselves from the instruments
Of our own intellect
We'd better get ourselves under control
And begin making the world safe for living."

Parishioners' Petition

RIGHT Reverend Fathers in God: We, parishioners of The Church of The Holy Trinity, Brooklyn, in the Diocese of Long Island, respectfully petition the House of Bishops at the Triennial Convention of The Protestant Episcopal Church in the United States of America for redress of the injustices under which we suffer.

I. Our Protestant Episcopal Church is a fellowship of Christian souls, and a part of the living body of Christ. From very early days the parish church has been the place where two or three gathered together in Our Lord's Name to share in the love of God and in the fellowship of the Holy Spirit. We seek redress against the closing of our beloved parish church. Especially do we feel deprived of the privilege of making our communion together at our own altar.

We petition that our parish church be restored to us so that, under the ministrations of a rector of our own choosing, we may continue to worship according to the forms of the Protestant Episcopal Church to which we are accustomed.

II. Our national church is an inclusive church, which permits both 'high' and 'low' forms of worship. We feel that our rejection by the diocese has been in part due to our preference for low church forms.

We petition for freedom to have a low-church parish.

III. Ours is an inclusive church, having room in it for those on the one hand who feel that religion should not involve itself in social issues, and for those on the other hand who feel that Our Lord considered religion as an integral part of life and life as an integral part of religion. We feel that our rejection by the diocese has been due in part to our support of preaching which applied the parable of the Good Samaritan and the whole of Our Lord's teaching to our every-day lives. We like this kind of preaching. It has been the tradition of our parish for 111 years.

We petition for the right to continue our tradition.

IV. We have been charged with refusing to acknowledge the authority of our bishop. We welcome the charge. It exposes the kind of authority the advisers to the bishop claim for him. It is an authority not accorded him by the canons and traditions of the Protestant Episcopal Church. His proper authority we have never questioned. The authority claimed for the bishop is a dictatorship, and we have been victimized by it. We feel it is a step backward toward medievalism in a time when, of all times, the church should move forward. A widespread and growing concern about it is being expressed throughout our communion. Unless it is stopped, we fear the whole church will suffer.

We petition you to make clear the distinction between the temporal and the spiritual authority of a bishop in the Protestant Episcopal Church, and the limitations placed upon his exercise of temporal authority through democratically established controls.

V. As you know better than we, our Protestant Episcopal Church seeks for the closest and most permanent relationship possible between rector and people. For this reason our church's law gives to each parish the right to elect its own rector. In our case, the power of the civil courts has been used to force a rector upon us. This rector has not only closed our parish church; for more than a year he has withdrawn himself from us. The majority of us do not know his address. We have been told that we may attend any other convenient church. This is no substitute for a parish church. It is a right we share with every Christian and every unbeliever. It leaves us strangers on the street, a flock without a shepherd. We have no specific priest to whom we can take our problems; no one who accepts the responsibility of leading us to a greater understanding of our Savior's teachings. We have no one from whom our sick and housebound can be certain of receiving the church's sacraments and ministrations. We have a legal rector; we have no pastor. This dreadful situation, so dangerous to people and rector alike, can be dissolved by the simple application of the wise laws of the church.

We petition for the restoration of our right to have a rector and pastor of our choosing.

Right Reverend Fathers in God, we lay these petitions before you in all humbleness of spirit, in the hope that you will be moved to right the wrongs which we are suffering.

Dr. Melish's Petition

A Letter To General Convention

THE President of the House of Bishops: The President of the House of Clerical and Lay Deputies:

I have been told that one who has served as a deputy in one or more conventions has the right to appear before the convention of which he is no longer a member. Whether or not there exists such a right, it seems to me that I recall both men and occasions when this has happened. Perhaps they exercised a privilege rather than a right to be heard. Such privilege I crave today.

Few men who have passed their four score years are able to address an audience. I suffer from Parkinson's Disease which has made walking and standing alone impossible, and reduced my speaking voice to a whisper I regret my inability to appear in person. I must ask the privilege of addressing the convention in writing.

My subject is the injustice which seems to prevail in our church for which there is no redress except one — public opinion. I will state what the issue is.

In Long Island there is a canon which refers to the bishop as arbiter and judge. These words have been taken from the General Canons of the church. They have been interpreted to mean that the bishop's opinion is final, although it may be an arbitrary opinion dictated by partisan reasons. This arbitrary opinion becomes an infallible judgment to which all must submit. This is intolerable and becomes a restriction on what *The Book of Common Prayer* calls "the blessed liberty wherewith Christ doth make us free." That this is the situation, I know. Then bear with me while I tell you how I know it.

Nine years ago I met the Bishop of Long Island in the office of the chancellor, and the following conversation took place. Turning to the chancellor, the bishop asked: "May I tell Dr. Melish what I have against him?" On receiving a nod of consent, the bishop spoke as follows: "You are the leader of the Liberal Evangelicals in the diocese. You have said in a sermon that in the episcopate a bishop is the representative of the people and that his influence depends upon his qualities of leadership." To this I replied that I was quoting Phillips Brooks; that I was not the leader of the Liberal Evangelicals and had never held any position in their organization, although my sympathies are with them. "Brooks," he exclaimed, "was not a bishop — a great preacher, I grant you, but no bishop." I then said that Phillips Brooks' position traced its descent from Bishop William White. There are two traditions in our church: one, the White tradition; the other, the Seabury tradition. The bishop then declared that the White tradition had been superseded. I reminded him that before his consecration he had told us he would stand for a comprehensive church. We who then heard him thought he meant a church wide enough to include Anglo-Catholics and Liberal Evangelicals.

I BELIEVE in bishops and have written the lives of two of them. I have the confidence of many living bishops. They make no claim to infallibility. They are men of God; but the divine right of kings is not claimed by them. Rather, they believe that bishops, like kings and governments, derive their authority from the consent of the governed. The church is a democracy. In this General Convention laymen form a coordinate and important part.

Long Island has become, in the words of a distinguished, neighboring bishop, "a monochrome diocese."

By insisting that his power is from above, the Bishop of Long Island has

felt no inhibition with respect to the institution of his man as the rector of the Church of the Holy Trinity, Brooklyn, despite the protest of the overwhelming majority of the parishioners. He succeeded in this by backing a rump vestry that broke its solemn pledge not to act with regard to the rectorship without consulting the parish. The victory of the bishop is a Pyrrhic victory. The property belongs to the people of the parish who have chosen a legitimate vestry in accordance with the provisions of the Religious Corporations Law. Under the leadership of this vestry, the parishioners are maintaining the community activities of the parish in keeping with its long-standing tradition. By the Bishop's order, however, the beautiful church itself is closed, the new rector is declining to perform his pastoral functions (though he has demanded two years' salary in full), and the communicants are being denied all services in their church and sacramental ministration either at church or in their homes. Rumor is rife in downtown Brooklyn that Holy Trinity will never be reopened and its valuable real property sold on the market for the benefit of the diocese. The situation is anomalous and disgraceful.

The injustice done is both personal and parochial. After forty-five years of service I was summarily dismissed from my post as the shepherd of the parish. This was effected by the Bishop of Long Island acting under a diocesan canon which he claims gives him power to act as arbiter and judge. His reason for this drastic action was publicly stated to be that I had identified myself with radical activities of my associate. But what these activities were, he did not mention. "Communism" is a word used today to condemn every social act. The first and only personal word I have had with the bishop as to his action against me was that in Col. Dykman's office when he was the Chancellor of Long Island. There was no mention of "communism." He charged me with leadership of the Liberal Evangelicals.

THE parochial injustice involved the denial to the parish of the rector of the parishioners' own choice, although he is a clergyman of the church in good standing, and the imposition upon them of an unwanted minister selected by the bishop. When the parishioners expressed their natural resentment, the bishop closed their church and issued statements in the church press implying that these parishioners have no real rights because they are not valid Episcopalians, according to his information. The true facts were at his disposal for the asking. For example, of the members of the parish who voted in the 1957 annual parish election in accordance with the Religious Corporations Law as it then existed, an examination of the voting lists shows than 92% were baptized Christians and of these 76% were full communicants of the church by act of confirmation or reception.

In conclusion, let me sum up my indictment of the bishop:

First, in ousting me he was at fault. If I deserved to be ousted, the action should have been based on proof of dereliction on my part, not on a bishop's arbitrary judgment. It may be that I should never have been chosen to be rector of Holy Trinity. But after forty-five years of service, I reject the judgment of any man, bishop or judge, who says I should have been ousted. As St. Paul said of himself in First Corinthians, Chapter 4, Verses 3 and 4: "But it is with me a very small thing that I should be judged by you or by any human court. I do not even judge myself. I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me."

Second, the Bishop's reasons for acting had no basis in fact. He used the charge of "communism" as an afterthought.

Third, he denied the parish the rector whom they wished to elect, though he was a man in good standing in the church, and imposed upon the parishioners an unwanted minister selected by the bishop.

Fourth, the bishop closed the Church of the Holy Trinity, depriving its rightful owners of its use, and then justified his action by libeling as not genuine Episcopalians faithful communicants and baptized members of the church.

Our Lord said in Matthew 18:15-17 what to do under these circumstances:

"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the Church. . . ."

This I have done. I have gone to the Bishop and between him and me alone have told him these faults. He has not listened to me. I have taken to him two others as witnesses. He refused to listen to them. This is where the matter stands at the present moment. The Master says that "if he refuses to listen to them, tell it to the church." This I am doing now. The convention represents the church. I am telling this to the church in the hope that I may gain the Bishop of Long Island to be not an arbitrary judge nor a dictator, but as a brother in Christ. Faithfully,

JOHN HOWARD MELISH

The Rev. John Howard Melish, D.D., rector emeritus, 126 Pierrepont Street, Brooklyn 1, New York.

Gargoyles

"THE SIN against the holy ghost is to say to God: 'I don't want your charity.'" This remark by Eric Routley, from his delightful little book, *The Wisdom of the Fathers* (Westminster Press) is quoted in order to induce those to read it who, like us, have tried to wade through the early church fathers and found them dull and depressing. We have wondered that they could be so verbose on matters that do not interest us, when writing materials were so expensive, and the life of the Christian so perilous.

We were first attracted to Routley when we read his *Hymns and Human Life,* (Philosophical Library) one of the best books on hymns and their religious background. A writer who can reduce the teaching of the terrible John Calvin to these terms can make anyone interesting: "God's promises cannot fail. Do your duty and rely on him to see you through. Don't congratulate yourself on being a member of his church. Keep the rules and give him the glory."

We have never seen a truer and more concrete picture of Augustine's problem of free will. Routley's account is the first one that has to my mind given Augustine a convincing case against Pelagius. He was a typical Briton: "cold bath in the morning and tell the truth. Pull yourself together, and none of that theological nonsense about original sin." Pelagius was strong for "will-power." We suspect however that the psychologist would agree wih Augustine that, as the word indicates, the chief motive power is emotion. A love for God is the pathway to a new life.

Cyprian's stern warning that just because a Christian has been a "confessor" is no reason why he is a mature saint whose opinion must be accepted, is compared to our post-war tendency to let any war-hero pontificate on any topic. Routley objects to the popular notion that the church has been at its best in times of strife against the secular world. When Christians have to break the law of the political order under which they live, serious problems are involved and a difficult conflict of loyalties. On the continent it is not easy to bring back to a law-abiding life boys and girls, who for their country's sake in underground resistance, have committed acts of sabotage, deceit and brigandage.

Every one of the chapters of Routley's book on the six leading ante-Nicene fathers presents a lively picture of their message, always in language that we can understand, and always remarkably relevant to modern problems.

PERCY SYLVESTER MALONE

books of the day

Music in the Town and Country Church. *By the Rev. William E. Soule. The National Council — Division of Town and Country Work. 281 Fourth Ave., N. Y. 10. $.25.*

This is one of the few books written by a clergyman who is also a trained musician. He has several times served parishes as organist and choir-master, and is therefore able to see from both sides the inevitable tensions between the priest and the choir-master. As pastor of a country church, he understands also the problems involved there. It is doubtful whether there is any book, of any size, which has covered so fully, and so concretely and practically the questions that arise. For instance, the chapter on The Musical Equipment describes simply and in detail the various kinds of organs which are available, and their cost. While we are told that a reed-organ can be cleaned with a vacuum-cleaner, we are warned always to call in an expert to repair an electronic organ. While the author does not believe that the singing of processional or recessional hymns is fitting in a small church, he does present a good case for the chancel choir, which he believes adds dignity to their service, making them a part of the church's ministry. And they can give effective leadership in their responses, and their "down-sitting and uprising." But he recognizes also the advantages of a choir in the rear of the church. There is a chapter on the various forms of chanting, and a warning to those who think the congregational use of plain-song is simple. There should be, if possible, a substitute organist, and therefore we should be more ready to permit practice on the church organ. It is simply impossible to summarize the helpful advice that this little pamphlet contains, all written in terms that the most unmusical parson can easily understand.

WILBUR L. CASWELL

The Ugly American. *By William J. Lederer and Eugene Burdick. Norton. $3.75.*

This book by a couple of seasoned Southeast Asia hands is called a novel. As a creative work of fiction it is inept and amateurish. It completely lacks plot, among other characteristics of good fiction. The book's quality as a novel is not important, however, because it is not really a novel at all. Everything in the book actually happened, if not in the fictional country of "Sarkhan," then in Vietnam, Cambodia, Malaya, or Burma. Lucky Lou, the Ragtime Kid, the Six Foot Swami from Savannah, the Ugly American, and the rest are actual people even if those are not their straight monikers. Beneath the thin veneer of fiction, *The Ugly American* is a blistering attack on the chair-borne commandos of the United States diplomatic service in Southeast Asia and a bitter dissection of United States (and French) policy in that important area of the world-wide front against communist expansion. What the authors are saying is that the commies are going to win down there because they are infinitely smarter than we are. Nothing in the current headlines would seem to indicate that this is a mistaken judgement.

ALSON J. SMITH

The Way, The Truth, and the Life. *Illustrated with Ralph Pallen Coleman's paintings. Interpretations by Elizabeth Morton in collaboration with the artist. Winston.*

This beautifully assembled book is in keeping with the tradition for which it was intended: family reading. The strong, colorful paintings which depict the stories of the Old and New Testaments, help to give a more meaningful dimension to children of this history which guides our lives. The artist has depicted Jesus with "strength and manliness in a well-built body," as he says. The text is done with love and reverence and without a trace of the narrow view that causes misunderstanding, especially the story of the Crucifixion. A more appropriate Christmas gift for a thoughtful family would be difficult to find.

E.R.J.

The Pageant of South American History. *By Anne Merriman Pect. Longmans, Green. Revised Edition.*

This is not an especially exciting book, but a delightfully written, well illustrated, informal history of South America. Written by a traveller for other travellers, it is devoted to people rather than battles and politics, and is surprisingly accurate and sympathetic. The first section deals with "Native Peoples." It paints an interesting picture of the highly socialized Inca Empire, where little was known of poverty, nor unfortunately, of freedom. Next come attractive sketches of the great leaders in the struggles for liberty, such as Bolivar, the Venezuelan, San Martin, the Argentine, and Don Pedro, the Brazilian, whose patriotic accomplishments were equal to those of our own revolutionary heroes. Clear, if brief, are the descriptions of the early struggles to write constitutions and establish republics, with the much more difficult Latin backgrounds, and with the drawbacks of the land lords, the military, and the church. This second edition contains a brief chapter on Latin America's contributions to winning the Second World War by the democracies. Unique, also, in such a brief survey are the author's remarks on the structure of society; emphasizing its unifying forces, rather than the usual stressing of divisions and hatreds between the different classes. There are chapters on culture and Pan American relations that call attention to elements of southern civilization which should be recognized as important.

SAMUEL GUY INMAN

A Testament. *By Frank Lloyd Wright. Horizon Press.* $12.50.

Wright is an American with a great respect for the ideas that motivated the founders of the nation. He does not feel that we have grown as well as we should from a seed so fine and fresh. This is one of the ways in which he expresses it: "The insolence of authority is endeavoring to substitute money for ideas." Elsewhere he says: "By playing down to the idea of the common man, dogmatic political authority exploits him; and has gone far to destroy for everyone reverence for distinction and individual achievement by personal virtue and sacrifice." Wright believes with all his passionate nature that architecture exists to enrich life; he honors the house owner who seizes the chance to live an individual life and he calls this attitude a personal responsibility. This book is rightly dignified by its title. Its author is the giant he has too often himself had to profess he was.

WILLIAM TURNER LEVY

Margaret. *By James Davidson Ross. Dutton. $3.00.*

Here is a truly remarkable story about the last days of a teen age English girl who, though dreadfully afflicted by cancer, found victory over death in Christ. The book is written by her brother-in-law, who found faith through the heroic joy of Margaret. This is no stoic appeal. It is a tale of courage despite fear, joy despite pain, victory despite defeat. As well as her family, the whole village came to have strength through this young girl. Written with the transparent simplicity of one participating in the mystery of life, I recommend it to all. As the hard headed surgeon in the case observed with awe of a household caught up through Margaret into Christ's presence: "Here, surely is the peace which passeth understanding".

HARVEY GUTHRIE

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PEOPLE : OPINIONS : EVENTS

Too Limited

Dr. Sherrill Asks More World Problems Concern

In his address at the opening service of General Convention, Bishop Sherrill expressed his conviction that there was "a deeper concern for the many world problems" at the sessions of the Lambeth Conference and the Central Committee of the World Council of Churches, both of which he attended, than at sessions of the convention.

"This summer as you know," he said. "I have been attending sessions of the Lambeth Conference and of the Central Committee of the World Council of Churches. I have been interested to compare these with our own convention. Functions of course are different, for our General Convention must make definite decisions for the coming triennium. In the space of twelve days there are many essential household duties to perform. Yet when that has been admitted, it is true of Lambeth and of the World Council especially, that there is apparently a deeper concern for the many world problems which confront all mankind. The matters of world peace, of the use of nuclear power, of racial tension, of the family, to mention only a few, must engage our attention as a Christian church, for they concern the welfare of men, women, boys and girls who are the children of God. Associations of manufacturers, labor unions, veterans' groups, welfare organizations express their views.

"I make no claim that the members of the Christian church are endowed with special gifts of worldly wisdom. But I do not hesitate to say that true Christians view all of life in the light of the eternal truths of the Gospel. The question for us has not to do with popular appeal, with contemporary compromise, but with the Will of God in so far as we can know it. No one claims that resolutions of the General Convention are generally but, as it is put, 'wait to consolidate our position.'

The bishop expressed thanks to God for many blessings. "Last year the three-hundred-and-fiftieth anniversary of the Expedition to Jamestown was celebrated," he said. "We recalled that first communion service held under a piece of canvas by Chaplain Hunt on the Virginia shore. Since that simple beginning with the help of God our branch of the Church of Christ has grown with a membership in the millions, in every state and overseas. Surely ours is a great tradition and a sacred trust. We in our day must measure up to the opportunities and the responsibilities which press upon us from every side."

He stressed three matters to come before the Convention. In regard to affiliation with the Church of South India, he called attention to a conscientious report in line with actions taken by five other churches of the Anglican Communion: the Churches of England, Wales, Ireland, the Episcopal Church in Scotland, and the Church of India, Pakistan, Burma and Ceylon.

Secondly, he asked serious consideration of the Report of the Commission on the Organization and Structure of the General Convention. "We must realize that a convention planned many years ago by a small church in a new nation may not meet the representative needs of another day," he said.

Then he turned to the matter of the budget for the next Triennium and the problem of the capital needs of the church. "Apprehension has been expressed by some because the National Council has asked for an annual increase of approximately two million dollars, from seven to nine million dollars. . . . The hard fact is that in general, due to the increased cost of living at home and abroad, this increase is mandatory in order for us to stay where we are."

Of the Council staff he said, "As I look back, on the whole, I would not know where to find more able and devoted servants of the church. They are your representatives, nothing more or less."

"Once in a while I hear suggestions that we must not advance," he continued, but, as it is put, "wait to consolidate our position." I am reminded of the kindly old lady who always spoke well of everyone. Her daughter said to her one day, "I do believe that you would say even a good word for the Devil." To which the quiet reply came, "Well, he is industrious." Today the forces of evil are on the march. If there was ever a time when we could afford to have ease in Zion, it is certainly not now.

■

UTO

Women of the Church Bring In the Money

Meeting concurrently with the General Convention is the Triennial Meeting of the Women of the Church. An important moment in the Triennial is the corporate communion and presentation of the United Thank Offering of the Women of the Church. Some 8,000 women participated in this service. At the Overseas Mass Meeting the total of this triennial offering was announced: $3,869,985.38.

The expenditure of this vast sum during the ensuing three years is in accordance with a budget adopted by the Triennial Meeting. This budget is divided into six main divisions: Pension Funds: $325,000.00; Toward the General Church Program: $1,222,000.00; Specials — Support of Church Work: $470,000.00; Specials — Capital gifts: (a) New buildings and property: $750,000.00. (b) Overseas: $503,000.00. (c) At Home: $325,000.00, totalling $1,578,000.00. Specials — Support of Cooperative Missionary Projects: $110,250.00. Additional Specials: $165,000.00.

Total Budget: $3,870,250.00.

■

Race Issue

Hot Debate Ends in Compromise Action

Bishop Hines, of Texas, and chairman of the Committee on Social and National Affairs, presented a brief resolution in the House of Bishops on the Christian Obligation to obey the law of the land. This was a substitute for a resolution first proposed by The Rt. Rev. Angus Dun, Bishop of Washington. The Rt. Rev. Norman Nash, Bishop of Massachusetts, called for the passage of the original resolution, stating that the substitute did not include all of the reconciling factors that were intended. The Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia, stated that many people in the South do not recognize the decisions of the Supreme Court as the law of the land. "Integration," he said, "is viewed as a cancer on the body politic." He went on to say that "love is a better way than law, but law may be a schoolmaster to lead us closer to Christ." The resolution, which urged full opportunities without discrimination and without separation, passed by a vote of 73 to 58.

The House of Deputies rejected their bishops' resolution and endorsed a milder approach to the problem.

However, they also turned down overwhelmingly a statement saying "some degree of segregation is compatible" with Christian beliefs.

Social Concern

Topics of special emphasis have been human rights, and alcohol studies. In the latter a well-established program has sent over 100 clergy to the Yale School of Alcohol Studies, and produced committees on the subject in 50 dioceses. Human Rights, concerning itself with racial and national tensions, can point to seminars on the United Nations for college and high school students. and one recently for deputies to their convention. The Church and Freedom celebrations held across the country last year with the support of the Fund for the Republic exposed thousands of U.S. citizens to the concern of the church for the body politic, and to "straight thinking on the nature of that concern rather than the sloppy sentimentality to which we are treated so often by those in public life."

In a stormy session of the House of Deputies Virginia churchmen led a winning drive for a resolution described as taking a middle ground.

John Paul Causey of West Point, Va., who introduced the resolution, said it "represents a meeting ground on which all people of the church . . . can stand united, rather than divided."

It urges all people "to work together, in charity and forbearance, toward the establishment without racial discrimination of full opportunities in fields such as education, housing, employment and public accommodations."

Jackson Dykman, of Long Island, urged its passage so as to recognize the "historic doctrine that Christians can hold differing views."

"I'm opposed to the imposition of any view on this church as a blanket matter," he said.

The crucial vote, on a parliamentary point, supported Virginia's proposal by 334 to 174.

In the debate many delegates said the substitute allowed reconciliation of various views of the question.

In a related action, the deputies defeated a statement proposed by B. Allston Moore of Charleston, S. C., saying that segregation is not necessarily counter to Christian teachings.

Several Negro delegates made impassioned appeals for the deputies to affirm the bishops' statement.

The Rev. Ven. John E. Culmer, a Miami Negro clergyman, said: "If God is our Father, then even though some men may deny it, I take it that we are brothers even if some of our faces are white and some are black.

"You can discriminate against a race as much as you want to, but when you do, don't say it's Christian."

The Rev. Odell G. Harris, a Fort Valley, Ga., Negro, said it's all right to compromise on some things for the sake of agreement but to do so "on the teachings of the Lord would seem to me to be the wrong thing to do."

The Rev. Edward B. Guerry, of Charleston, S. C., said "all forms of separation of races are not per se unconstitutional or evil."

He said work is going forward to eliminate "all the indignities" that have been associated with a segregated society, and he added: "Now we have the greater evil of forced integration. We do not need in this great constitutional crisis your resolutions. We need your love and your prayers."

■

REFORMATION: Church Heritage Needs Study Says Dr. McConnell

"Seldom has there been a time when we need to study our Protestant heritage more than in these tension-wracked days," the Rev. Dr. H. H. McConnell declared, referring to Reformation Sunday. He is acting executive director of the National Council of Churches' Department of Evangelism.

"On this anniversary of the day in 1517 when Martin Luther nailed his 95 theses on the door of Wittenberg Cathedral, we pay tribute to the long procession of Christian men who prepared the way for Luther and continued after him, Dr. McConnell said.

Copies of the pageant, "Voices of the Reformation," which was presented in many churches last year are available again by popular demand, he reported. Prepared for the National Council by the Rev. F. J. Yetter of Irvington, N. J., the voices of the great "Johns" of Protestantism—Hus, Calvin, Knox and Wesley—also are heard in messages which, Dr. McConnell emphasized, the Christian world needs to hear oftener. Also in wide use in the churches will be the "Affirmation of Unity" drawn up in Edinburgh in 1937, he said.

■

Next Convention: Detroit

The House of Deputies accepted the invitation of the Diocese of Michigan to hold the 60th General Convention, September 17 to 29, 1961, in Detroit.

After the vote was taken, the Rt. Rev. Richard S. Emrich, Bishop of Michigan, said:

"I am very pleased that Michigan will be host in 1961 to the General Convention of the Episcopal Church. It is a great honor, and on behalf of all three Michigan dioceses, I wish to express our appreciation. . . . We are anxious to show Detroit to the Episcopal Church and to show our whole church to Detroit!"

Ecumenicity

Dr. Kennedy Calls For Stronger Bond of Unity

Episcopalians were called upon to combat the "sluggishness" of the ecumenical movement as it trickles down to the grass roots by combatting "hearsay" with factual information. Wherever the ecumenical movement has been taken seriously, declared Dr. James W. Kennedy, rector of the Church of the Ascension, New York, it has resulted in a more effective Christian witness, and despite many differences, a stronger bond of unity. He addressed 450 men and women who attended the first ecumenical dinner ever held as a part of a general convention of the Protestant Episcopal Church. It was held under the auspices of the Joint Commission on Ecumenical Relations chaired by the Rt. Rev. Angus Dun, of Washington, D. C. who presided. Dr. Kennedy is Secretary of the Joint Commission.

"The general attitude and condition prevailing in many parts of the Episcopal Church can be summed up this way," he said. "We admire the island of ecumenicity, but pass it by as something unattainable, or perhaps even undesirable — something we wonder if we really do want to explore close up, even though our twinges of conscience tell us that it is a part of God's creation — part of His plan and His work."

"The task of the Joint Commission on Ecumenical Relations," Dr. Kennedy summarized, is to "make the ecumenical movement come alive in the dioceses, parishes and missions of our church and to bring that island (of ecumenicity) out of the mist into clear focus."

■

Race

Resolution vs. Prejudice, Sowing Seeds of Conflict

The amended resolution on race relations as passed by the house of Bishops reads:

WHEREAS Holy Scripture teaches that God created man in His likeness and image and sent His Son, that in Him all mankind might find essential unity; and

WHEREAS the perversity of human nature is sowing the seeds of racial conflict and tension throughout the world; and

WHEREAS the church's task in such conflict is to reconcile man to man and race to race, through the healing and redeeming power of Jesus Christ; and

WHEREAS the difficulty of applying the Christian Principle of Brotherhood in specific situations is continuing to divide sincere Christians and to arouse our compassion for all who are especially involved.

NOW THEREFORE BE IT RESOLVED that we call upon;

1. Our families to foster a Christian understanding of race relations and to lead their children into such Christian attitudes as will prevent prejudice and promote mutual trust,
2. Our congregations to plan and carry forth such programs of prayer and study as will create, maintain and strengthen the lines of communication between all races,
3. Our church and civil leaders to direct their people beyond the easy standards of local expediency and to provide such creative and positive leadership as will establish that society in which every race will have the freedom to enjoy, without discrimination and without separation, all opportunities in education, housing, employment, public accommodations and all other aspects of church and civil life.
4. Our people to implement loyally and effectively the Lambeth trilateral of "mutual understanding, calm reason, and constant prayer," through which our Heavenly Father will grant us that peace and righteousness which He alone can give.

Social Affairs

Requests to Stop A-Tests and War Are Received

The Rt. Rev. John E. Hines, Bishop of Texas, speaking for the Committee on Social Affairs, reported that the committee had received resolutions concerning war and peace, the suspension of nuclear weapons tests, and related matters. The committee presented a resolution calling upon the House of Bishops to approve and send to the Deputies for concurrence a reaffirmation of Resolution #119 of the Lambeth Conference urging Christians to press through their respective governments for a limit to atomic weapon tests, suitable disarmament proposals, and the support of the United Nations in its effective efforts for world peace. Bishop W. Appleton Lawrence, retired Bishop of Western Massachusetts, who had proposed one of the resolutions originally submitted to the committee, objected strongly to the "emasculation" of that original resolution. He called upon the church to lead and not to follow the state in this matter, to "speak the mind of Christ" and not merely echo other people's opinions and ideas.

Bishop Walter Mitchell, retired, of Arizona, spoke eloquently about the necessity of working to put a peace resolution into action. He said that we are "resolutionary sons of revolutionary forefathers," and that a resolution is only a starting place. "In 1900 years, the world is not Christians," he stated. "But after 40 years, a large part of the world is communist."

The Rt. Rev. Russell Hubbard, Missionary Bishop of Spokane, moved and the House adopted the second resolution submitted to the committee, which calls for the House of Bishops' "going on record in opposing the death penalty."

Evangelical

Bishop Pike Sees Need For Reformation Always

When Bishop James A. Pike spoke before the Episcopal Evangelical Societies' banquet on "What Is—and Is Not—the Issue in our Church Today" he clarified some of the bones of contention between the high church and low church factions within the Protestant Episcopal Church. Both extremes were criticized. "I feel we have a serious issue before our church," he began, "and we have to re-define the issue each generation." The fact that the Protestant Episcopal Church "tends to gravitate around high church, low church, and middle church misses the real issue," he said. "We are, of course, a ceremonial church, and the problem is not one of what particular ceremonies a man uses or how many of them, or what he wears; the problem is the attitude with which he views these things. To regard any form or the absence of a particular form as ultimately important, is idolatry."

"What is unchangeable," he said, "is the evangel, the Gospel, the apostolic proclamation, the great verbs of God's might acts for us for our Salvation." He distinguished this from the "packaging," the nouns which we use, which "are always subject to critical judgment."

"The word 'Protestant' in the name of our church reflects our conviction that the visible church is always under judgment, always needs reformation. There is no such thing as 'Protestantism;' there is only the Catholic faith. The more truly Protestant we are, the more fully Catholic we will be."

Bishop Pike criticized any exclusive claims to the possession of the "plumbing" of grace or any absolutizing or customs or usages through which we would seem to have captured God for ourselves. "Any notion that says we have got all the faucets on the plumbing is absolutizing."

He criticized the absolutizing of some rituals used in low churches too, such as what he called "the Zoroastrian worship of light" in "putting out the candles with great ceremony and accompanying organ music with tremolo stops." He went on, "Ceremonies which bring people together and involve them meaningfully are the best. The message the creeds enshrine is absolute, but the words of the creeds are not absolute, and the same is true of the words of Scripture. We do not believe *in* the creeds; we believe *in* the faith the creeds have sought to package for us."

"The trouble with so much of our preaching," he said, "is that it is answering questions nobody ever asked."

"Those who are Evangelical should be so because they are not concerned ultimately with customs or form—of action or of words—but are concerned with the Gospel, the evangel. We should love the Gospel so much that we do not enthrone anything else.

"We press the eventuality of the three-fold ministry of bishops, priests, and deacons; but when we are asked serious questions by other churches as to what deacons mean, in the light of Biblical data, even at the Lambeth Conference we had to say we don't quite know what deacons are for."

As a lawyer, he said, "I believe in the strictist adherence to the Constitution, canons and rubrics of this church. But we can change all of them; we can amend them. There is nothing final about even the Constitution of the Protestant Episcopal Church. They possibly have only one copy of it in Heaven."

He called for "a balance between loyalty to do our arrangements and a recognition that our Christian brothers outside our church in some regards have better arrangements than ours. And certainly some other groups get more results, in terms of the spread of the Gospel. And sometimes other groups are more loyal to the claims of the Gospel. For example, about the same time one of our dioceses voted to allow individual vestries to decide whether parish facilities could be used for 'private schools' intended to by-pass integration, the Presbyterian body in the same area flatly forbad such use."

He said as Protestants "there should

TRIBUTE TO THE SHERRILLS—*(Continued from page 12)*

tribute to Mrs. Sherrill who "has made our home, in the words of the Book of Common Prayer, "A haven of blessing and peace'."

He commended the "performers" and reminisced, "Mrs. Wedel and I have been on the chicken salad circuit all over this country."

"I am really not much of a person," he said in characteristic frankness. "I tried each day to do what I had to do—and that is all there is to it. I said when I became Presiding Bishop that if I couldn't express my opinions I wouldn't want the position. As I look back over 44 years of my ministry I recall the people with whom I have had contact. I have consecrated 60 bishops. I am grateful to God for this opportunity and I am sorry for anyone who hasn't the privilege of being a minister."

He paid high tribute to his staff at 281 and expressed gratitude for their understanding. "The past few days my wife has been saying, 'Don't get mad at anybody these last days.' So I have tried to be sweetness and light." As for the gifts, "You shouldn't have done it!" He looked helpless as he said, "When I pick up a check and find it for $45,000—what can I say?" He recalled his pre-seminary days, when, after his mother's announcement that he was going into the ministry, a neighbor commented: "We have all got to earn our living somehow." He said, "I have never thought it true, until now."

Declaring that he is a skeptic, he told us, "Sometimes I ask, 'is this a God of love we serve?'" He endeared himself to many a heart when he admitted that "sometimes religious conversation irritates me and I have to get out in the woods and chop down a few trees and get back to normal thinking again."

He urged everyone "to do more than you are doing for the Kingdom of God" and hoped that "God will give to the next Presiding Bishop greater gifts than I have had and will lead this church forward more than I have been able to do."

He concluded: "I believe so much in what we are and what we have that I long to see it bring forth fruit in the church universal 100 fold."

be a constant critique on everything. Thus we can be saved from digidities about things that are less than ultimate. We must respect our wonderful heritage but not idolize it."

The Rev. Charles Duel Kean, toastmaster, introduced Dr. Charles H. Long, secretary of the diocese of Pennsylvania and secretary of the Evangelical Education Society, who told the approximately 400 guests that "We are concerned with young men for the ministry of our church." He recalled the warning of the late Bishop Keeler who said "there are too many who are concerned with acolytes, altar boys, and ceremony. It is a great threat to the church." Bishop Keeler had made a plea for the evangelical emphasis. Mr. Kean recalled that "in the 30s the issues were modernism and obscurantism; now it is churchmanship."

Perhaps to further an elastic viewpoint, Bishop Pike crossed himself during the benediction—the only one at the dais to do so—and gave those "Catholics" who attended a paradoxical, even educational, flavor to the meaning of externals.

E. R. J.

■

Australia

Bishop Shevill Credits America With 'Works'

"England gave us the faith but America has given us the works," declared Bishop Shevill of Australia, a visiting scholar and ecclesiastical statesmen whose wit and wisdom enchant audiences. He also remarked: "You have taught us stewardship. The weekly offering was unknown in some parts of England until 1894, and was regarded as one of the unfortunate outgrowths of the Oxford Movement. The English church expanded at the moment when its architectural standards were at their lowest, with pseudo-Gothic 'God-boxes,' and when money was not mentioned by clergy or other gentlemen. Some early rectors in Australia received nothing from their members in ten years. I came here on a visit looking for nuggets; you gave me no nuggets but a pick and we have begun digging. Instead of depending on ravens, we have learned to train ravens for direct flight.

"Australia is a band of monochrome dioceses, all 24 sovereign, meeting once every five years with no national church. Stewardship has brought them together and we expect to have a national church by 1960, if the six state legislatures consent. We have turned from tipping to tithing, and the Bible tolerates no lower standard. If a man gives he begins to be interested, just as wardens felt 'this is the moment' when the offering was announced. No longer is the cattlegram with a mitre for donated calves a major means of revenue. Promotion has solved problems of suggested gambling for the church. National promotion has begun." He also told of the "Bush Brothers," university graduates who spend five years in the frontier areas on a salary of fifty pounds a year.

C. G. H.

■

Colleges

Young P.E.s Needed For Work With Students

The dinner of the National Council's Division of College Work began with Bishop Sherrill's "Hooray for the Division of College Work." In introducing Bishop John E. Hines of Texas, he warned, "From a seat in the bleachers, I shall be watching progress with deep interest."

Bishop Hines termed the hosts of the several hundred guests as "three cousins: The Department of College Work, the Church Society of College Work, and the National Commission of College Work." Bishop Hines is president of the last-named. He repeated someone's joke, "Are you the bishop of Lower Oklahoma?" and then introduced the Very Rev. John Coburn, executive director of the Church Society for College Work, as toastmaster of the evening, Bishop Hines referred to the dean's series of meditations before the women's meetings. "One of the bravest men in the world is Dean Coburn," he said, "he tells the women how to be ladies in the church."

Dean Coburn assured the guests that the "cousins" represent "the official life of the church as far as work on the college campus is concerned." He introduced the Rev. Philip T. Zabriskie, executive secretary of the Division of College Work, who said that by 1970 college student population will increase 150 percent.

"There are now 74 full time college priests," said Mr. Zabriskie. "There are 14 women full time college workers, and another 14 girls called apprentices, one year out of college. There are between forty and fifty men who spend half their time working in colleges, and 700 parish priests who spend 2 or 3 percent of their time in colleges. Most of our college work — and most of the best of it — is done by part-time chaplains." He said that the Canterbury Clubs and faculty groups are growing on most campuses.

The Rev. Jones B. Shannon, executive secretary of the Church Society for College Work, spoke enthusiastically about the department's work. "We have 1500 members throughout the three million communicants; we want more," he said.

Elizabeth Marvin, a student at Mt. Holyoke College, who went to Russia last summer with a student group, gave her slant on the values of college work and expressed gratitude that "the Protestant Episcopal church doesn't ask for testimonials." Besides study groups, active social work, "there is informal discussion all the time," she said.

The main speaker of the evening was the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, whose vial interest in college work may stem from his chaplaincy at Columbia University before he became bishop. "We used to say that Episcopalians were denser in colleges," he said, "but now we say that secularism is denser in colleges." He referred to secularism as a "dirty word" these days, and gave its meaning: "Kids who have never been taught to think about God and truth together." He termed secularism as "the enemy—the front."

He deplored what he termed "the divided truth" but admitted that "it is very difficult to hold truth together." However, "There is no greater privilege given to man than to know how to teach the truth. We covet an abiding sense of dedication to teaching about God.

E. R. J.

■

Japan

New Missionary Angle: Nuclear Reactor Gift

The House of Deputies voted to support the giving of a nuclear reactor to St. Paul's University in Tokyo as a 100th Anniversary gift to the Episcopal Church in Japan, through a special fund-raising committee.

The Rev. Dr. William G. Pollard, physicist and research director at the Oak Ridge center of atomic studies, related the responsiveness of the Japanese leaders to the idea when he visited there on State Department business in 1955. He also testified to the excellence of the scientific faculty at St. Paul's University, and consequent ability to make good use of the proposed reactor. Then speaking as a clergyman, he related the aspect involved in the giving of such a gift — that Japanese culture considers religion remote from the material world, and that this, therefore, would come as a great shock to the secular Japanese mind, with consequent new understanding of Christian concern for the whole man.

Dean Bartlett of San Francisco approved the choice of this particular scientific need saying that the church was involved in something more than the Gospel already in the University itself and in St. Luke's Hospital; and that it was not an either/or with reactors vs. missionaries, but a special opportunity which was being offered.

Japanese industry is very interested in training atomic technicians, to provide sources of power for industrial expansion in years ahead, and the Fuji Electric Company has offered to contribute $140,000 of the $500,000 cost of the project. In answer to a question concerning research value of the project, Dr. Pollard agreed that in time the greatest value may well be educational — the training of personnel to give Japan increased power sources.

Upper Room

Cites Dr. Cavert For His Ecumenical Spirit

The annual citation dinner of *The Upper Room*—an interdenominational monthly of devotional reading—was given in New York, Sept. 25, in honor of the Rev. Dr. Samuel McCrea Cavert. Representatives of the dozen or so denominations and the languages in which *The Upper Room* is printed were there, as was Barbara Britton, T-V star, who does a televized program for the organization. Principal speaker, the Rev. Dr. Henry Pitney Van Dusen, was introduced by Bishop William C. Martin, toastmaster, who referred to Lambeth's overtures to Presbyterian-Episcopal union. "The Presbyterians gave a little," he said.

Dr. Van Dusen reviewed the history of Christianity's growth in the United States. He referred to the 19th century as the century of reform, emancipation of laborers, Negroes, women, the sick. "All received their ideals from the Christian faith," he said, "but in many instances the reformers were disowned by the churches which gave them birth." After that period of reform came "the coordination and unification of the various branches of the Christian church," which "gives distinction to this age."

"In 1808," continued Dr. Van Dusen, "A man from Mars would not have had much hope for Christianity. In 1806, for example, not one single undergraduate at Yale could be found who would admit he was a Christian. Today Christianity is the professed faith of both North and South America, Europe, the United Kingdom, Australia, New Zealand, the Pacific Islands, Africa, and much of the Orient where it is exerting influence out of all proportion to its size." He deplored the fact that "for 18 centuries the life of the Christian churches precisely contradicted their profession . . . riddled with insincerity and hypocracy."

Though "the church of Rome is aloof," today the leadership of non-Roman churches "meet as a group of trusting mutual friends for the uplifting of humanity and building a fairer world. Their living sinew is the trust and friendship of Christian brotherhood."

Dr. J. Manning Potts, editor of *The Upper Room,* presented the citation to Dr. Cavert as representing "ecumenicity at its best." (Ecumenical was earlier defined as meaning world-wide and united.) "The idea of the ecumenical church has really used me," responded Dr. Cavert, and lauded the churches for opposing segregation. E. R. J.

■

South Africa

The Rt. Rev. John E. Hines, Bishop of Texas, moved the adoption of the resolution on the Church of The Province of South Africa commending "the witness of the church in the Province of South Africa in the face of the doctrine and practise of apartheid" and encouraging the church in South Africa "in its resistance to the attempts of the government of The Union of South Africa to enforce apartheid in the life of the church." The resolution asked that "our church people inform themselves" and continue their prayers for the church and people of South Africa. It passed both houses.

■

World Relief

Interdenominal Note is Emphasized in U. S. Aid

The Presiding Bishop, who gets in on every discussion, was helpful in bringing a note of interdenominationalism into overseas aid. He got a round of enthusiastic applause when he said, "We cannot consider ecclesiastical partisanship in helping human needs."

The Rev. Canon Almon R. Pepper, secretary of the Committee on World Relief and Church Cooperation, asked the Rev. Alexander Jurisson, an Orthodox priest and an Estonian refugee, to report on his personal experiences and the importance of the Presiding Bishop's Fund for World Relief. "Immediately upon his liberation," said Dr. Pepper, "he began helping other refugees. He has been associated with the National Council for nine years."

"There were 1300 refugees on the boat on which I came over to the U.S.A.," began Mr. Jurisson, "and I thought Boston quite a fashionable place for a refugee to land. But I knew that beyond those lights were not only film stars, millionaires and cowboys — I knew there were human beings. I also knew there were Episcopalians because of the parcels we had received from them." His seemingly naive remark, "I didn't know there were so many Anglicans in the United States in disguise," brought a roar of laughter. As a newcomer his interest in the P. E. Church was keen and he asked an Episcopalian, "What is the Episcopal Church?" The answer was "I don't know — go and find out." He confessed "I am still trying to find out."

"I know that since 1949 the Episcopalians have placed more than 10,000 refugees," he said. "Last year they sent overseas to the needy over three million six hundred pounds of surplus food. World relief is the second oldest program of the church; missionary work is the oldest. This is the church's most catholic program because it does not recognize national, dogmatical or racial boundaries. It represents biblical charity. The Samaritan did not ask 'what denomination do you belong to, so I can help you?'" He said the program is not a hand-out or an "ecumenical rat hole," but a program "operated for our own sake, so our homes can stay strong."

He aroused the interest of many when he said that "if you send one dollar to the Presiding Bishop's fund, it will provide more than 300 pounds of food." One reason for this great "bargain" is that the government surplus food is free and transportation for it is free.

"We have resettled over 300 refugees out of 300,000 Indonesians, mostly in the Los Angeles diocese since the climate there is much like Java and Sumatra," he said, happily.

Bishop Horace W. B. Donegan of New York called for more interest in church vocations. "The need for church personnel in all phases is great," he said. E. R. J.

Race Bridge-Building

In the area of racial and group tension, than which "no area of the National Council's life is more important", a full-time associate secretary was appointed early this year, thanks to a foundation grant—the Rev. Cornelius C. Tarplee. The nature of his work is indicated by the title given to the foundation project: "Bridge Building in Race Relations." The need was stressed for great patience and skill in attempting to reopen or widen communications, where tensions have detroyed or inhibited trust between fellow citizens and Christians.

■

Virginia

Council Opposes Using Churches Vs. Court

In a resolution designed "to unite the members of the Arlington (Va.) Council and other churches in sympathy with our aims," the council recently voiced its opposition "to the use of church facilities in any education activities intended as a substitute for the continuation of the public school system in Virginia."

Plans by segregation groups in the state to circumvent the Supreme Court's ruling on public school integration may mean closing these schools the president of the Council explained.

"We have urged member churches to pass similar resolutions," President Melvin Buckingham said, "and to send copies to Governor J. Lindsay Almond and the state legislature."

Since it was adopted, he reported, segregation groups in the state have declared the Arlington Council's resolution will make no difference in their plans to establish "private" segregated schools and to go over the heads of ministers, if necessary, if they need church buildings for classrooms.

The resolution, which expressed the "hope that the Governor would under no circumstances close the public schools," was commended by the National Capital Area Council of Churches in Washington. [NCC]

CHINA: *Methodist Queried About East-West Relationships*

World Outlook, Methodist missionary magazine, carried a first-hand report in the October issue on "Methodism in Red China" by William Worthy, foreign correspondent for the Baltimore *Afro-American* and a special correspondent for CBS News. He was one of three American newsmen who in 1957 entered Communist China against the wishes of the American State Department.

In the article, Mr. Worthy reports in question-and-answer form an interview he had with four Methodist leaders in Shanghai. The leaders interviewed were Bishop Z. T. Kaung (who died in August, 1958); the Rev. George Wu, general secretary of the China Central Conference; the Rev. Zia Zong San, pastor of the Moore Memorial Methodist Church, and the Rev. Huang Pei Yuang, assistant pastor. Examples:

Q. "Why have the missionaries left China?"

A. "Both East and West are parts of the world, and we are not trying to divide. The chief reason for missionaries not being here is for the wholesome growth of our Christian church here. The Chinese Church ought to stand on its own. That's one side. Historically speaking, another side is that the so-called missions unfortunately were closely related with colonialism."

Q. "Was this conscious or unconscious in your opinion."

A. "We couldn't say it was conscious on the part of all missionaries. I think we can differentiate the ex-missionaries into three groups: 1. Those who were devoted and called by God to preach the Gospel and do Christian work. 2. The majority, sincere but not conscious of the close relation of mission work with colonialism. 3. The group, very few in number, who came to China not really for the Christian cause. They had political rather than religious motivation. Of course, the whole mission system has been closely related to colonialism."

■

LUTHER FILM: *Uruguay Sees It After Four-Year Censorship*

NEW YORK [NLC] Another Latin American country has welcomed *Martin Luther*—at least by way of the cinema. In Montevideo, Uruguay, the world-famous motion picture of the 16th Century Reformation leader attracted large audiences.

Although the Luther picture was originally scheduled for a week's run at the Cine Capri, located only four blocks from the center of Montevideo's principal shopping district, the success of the opening presaged a second week, according to a cabled report received in New York by the producers.

"We have been trying for the last four years to get the Luther picture before the general public in Uruguay," stated Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc. "During this time we discovered that it was necessary, first of all, to overcome the unofficial 'censorship' imposed by fear and intimidation. Many other distributors would have given up long ago. But we were spurred on by our experience with the Luther film in Brazil where, after an official censorship decree was finally reversed, thousands saw the movie in theaters—and it is still being exhibited today."

In his report from Montevideo, the Rev. H. D. Hammer, representative of the Lutheran Church in Uruguay, called the opening "excellent" and said that after the first three days audiences were still continuing to attend in large numbers. He reported that the Roman Catholic criticism was, in his opinion, "unfair, but not unexpected."

Concern For Evangelism

We agree, of course, that evangelism is a primary work of the whole church. Every order of the church's ministry, every diocese, parish and mission, every department and committee of the organized church is concerned with evangelism. Nevertheless, it is often true that what is everybody's business is nobody's business. We are therefore convinced that there should be a continuing body charged with the responsibility of stressing evangelism and providing specific material which shares the wisdom and zeal already present among us. To that end we propose a Joint Commission of General Convention on Evangelism consisting of three bishops, three presbyters, and three laymen; and that an appropriation of $2,000 be made for the work of this commission during the next triennium.

From the Report of the Committee on Evangelism.

■

Martin Luther Film Unsettling

Showing of the film "Martin Luther" has been prevented by the Kenya government's censorship board on the ground that it would have "grave unsettling effects on primitive audiences which might lead to breaches of the peace" and would disturb good relations between the Christian communities working in Kenya and Uganda. [EPS]

■

PORTUGAL: *New P. E. Bishop Heads Autonomous Church Body*

LISBON, PORTUGAL [EPS]—Bishops of Protestant Episcopal churches from three nations officiated in the consecration of the Rev. Antonio Ferreira Fiandor, of Porto, who becomes the first bishop to be fully consecrated in the Igreja Lusitana in Portugal. Bishop Fiandor has been pastor of the Church of St. John in Porto since 1923. With a bishop who has full powers to ordain pastors and confirm communicants, the Igreja Lusitana in Portugal becomes an autonomous body within the church.

In a service in historic St. Paul Church in Lisbon, Bishop Plinio Lauer Simoes, bishop of the Southeast of Brazil, conducted the service of worship, consecration and communion. He was assisted by Bishop Norman B. Nash of Massachusetts, in charge of work in Europe related to the Protestant Episcopal Church of the United States, and Bishop Jaime McCann of Meath, of the Episcopal Church of Ireland.

■

Indians

Better Conditions Voted By 250 Colo. Delegates

"Adequate" land and fishing rights in the United States—including the new state of Alaska where no agreements on these rights exist—were insisted upon at the Triennial Assembly of the National Fellowship of Indian Workers. Six resolutions to better social and economic conditions and protect their rights, were voted by the 250 delegates—half of them Indian—meeting in Estes Park, Colo.

Legislation which would give the U. S. Army 300,000 acres of Western Plains' lands owned by the Kiowa Indians was also protested and action requested to prevent such legislation.

In an encouraging report to the conference, U. S. Commissioner of Indian Affairs Glenn L. Emmons declared that in the past five years the tuberculosis rate among Indians has fallen from 30 to 17 per cent; 90 per cent of Navajo children are now in school compared to 50 per cent; and 2,000 illiterate adults in 72 communities are now learning reading, writing, money management and homemaking. The government, he said, spends annually $150,000,000 on services to U. S. Indians.

In seminars and workshops, various aspects of difficulties faced by Indian citizens were discussed—their social disorganization, economic hardships and spiritual needs all "demanding all the resources the churches can muster."

"All of us together are called increasingly to heal the wounds of the past," the Rev. David W. Owl of New York asserted, "to overcome the hatred, bitterness and frustration harbored by many Indian people."

A "Christian Amendment"?

The Department of Religious Liberty of the National Council of Churches in its annual meeting adopted a statement opposing the frequently proposed "Christian Amendment" to the Constitution of the United States. Its statement will be referred to the Executive Board of the Division of Christian Life and Work in December, for further consideration as a step toward its adoption by the National Council.

Visitors

Clergy Report Russian Church Activities Grow

Despite the efforts of an atheist government, the spirit of religion persists among the Russian people, a group of American clergymen said who visited in the Soviet Union. Their tour was sponsored by the National Conference of Christians and Jews.

At a press interview they reported a relaxation of anti-religious pressure. "Every Sunday the churches in Moscow were packed to the doors," said the Rev. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York.

"In the Central Cathedral of the Russian Orthodox Church alone there must have been 10,000 or 12,000 worshippers in one day. Metropolitan Nicolai of Moscow told us that 250 to 300 babies are baptized every Sunday in every large Orthodox church."

"Even the children of some party members are baptized," added the Rev. Leonidas C. Contos, dean of St. Sophia Greek Orthodox Cathedral at Los Angeles. "Of course, no member of the Communist party may be a church member, but many permit their wives or mothers to have children baptized."

Roy J. McCorkel, a Quaker who is director of the Commission on Religious Organizations, declared that "the churches have a future in Russia."

The nearest the group could get to an official estimate of total "believers" in the Soviet Union was "anywhere from 20,000,000 to 40,000,000."

In Poland, Mr. McCorkel noted, the Communist Government not only permits religious education, but actually gives Roman Catholic instruction one hour a day in the public schools.

Dr. Irving Lehrman, rabbi of Temple Emanu-El of Miami Beach, Fla., reported that Jews in Russia were free to practice their religion, but that there were no Yiddish newspapers, literature, theatre or other cultural expressions.

Dr. Samuel L. Gandy, dean of Dillard University Chapel at New Orleans, found the Baptist and other Protestant churches filled on Sundays and flourishing. As a Negro, he said, he felt "more comfortable in church in Russia than anywhere in the South in this country."

■

Birth Control

NYC Ban Lift Praised By Protestants, Jews

The ban on birth control therapy in New York's city hospitals was lifted.

The board's resolution directs municipal hospitals to provide "medical advice, preventive measures and devices for female patients under their care whose life and health in the opinion of the medical staff may be jeopardized by pregnancy and who wish to avail themselves of such health services." Without naming Roman Catholics, whose church opposes all artificial birth control as immoral, the resolution went on: "Physicians, nurses and other hospital personnel who have religious or moral objectives should be excused from participation in contraceptive procedures."

The Planned Parenthood Federation of America praised the board's action as a "great victory" for the people of New York "which has nationwide significance and consequences." Earlier Dr. Alan F. Guttmacher, chairman of the medical committee of the Planned Parenthood Federation termed the issue plain: "whether doctors in New York City hospitals are to be allowed to practice medicine according to their high professional standards, as provided by law, and whether patients in city hospitals who desire and approve of contraception are to be allowed to receive the therapeutic measures prescribed by their doctors."

The Baptist Ministers' Conference of Greater New York and Vicinity had issued a statement against Dr. Jacobs' ban: "As Protestants, we believe in religious freedom and separation of church and state. We interpret the action of Dr. Morris A. Jacobs . . . as an assault on this basic principle."

The American Jewish Congress, one of several Jewish groups that protested the ban, praised the new policy as "a solution based on medical considerations, leaving the question of religious principle to the individuals directly involved."

KEEPING PACE

In this the Age of the Atom great emphasis in education is being placed on science and technology. Important as this is, the training of teachers in religion and morals must keep pace to meet the needs and demands of a changing society.

It is the Church's seminaries that are dedicated to this end by providing training of the highest standard. Theological Education requires the support of every member of the Church.

Berkeley Divinity School, New Haven, Conn.; Bexley Hall The Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; Episcopal Theological Seminary of the Southwest, Austin, Texas; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; Protestant Episcopal Theological Seminary, Alexandria, Virginia; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.

Harrassed Spain

Preaching at the first Presbyterian Church, in Brooklyn last month the Rev. Dr. Phillips Packer Elliott charged that Protestantism in Spain was being "harassed and hampered." He declared that no edifice could be constructed in that country for Protestant worship and that no sign could be put on a building where church services were scheduled to be held.

The clergyman, who visited Spain last summer, told his congregation that the only Protestant theological seminary in Spain was closed by ecclesiastical and political authorities two years ago and had not been allowed to reopen.

■

Scholarships for Ex-Catholic Priests

COPENHAGEN [NLC] Scholarships to enable three former Roman Catholic priests from Italy to undergo theological preparation for Lutheran pastoral service in their homeland were approved by a Lutheran World Federation agency. According to the proposal submitted by the Italian Church, the ex-priests would receive 2 years of training in Lutheran theological institutions. The first year would be spent at the Augustana pastoral training institute in Neuendettelsau, Germany.

The scholarship project was one of several approved for strengthening the 5,000-member Italian Lutheran Church, which was organized as an independent body 10 years ago and which is an LWF member.

Aid for a major Evangelical institution in a neighboring Latin country, Spain, also was put on the list of world service projects for sponsorship by Lutheran Churches. The institution is the Protestant hospital at Barcelona, for which the commission approved $3,200 for repairs and modernization. The institution is the only Protestant hospital in Spain. Since Spanish Evangelicals are not permitted to carry on any cultural or social work, the hospital is under the protection of foreign consulates and is known as the Hospital for Foreign Colonies. More than one-third of its patients are Protestants able to pay little or nothing for their care—Spaniards or foreign seamen.

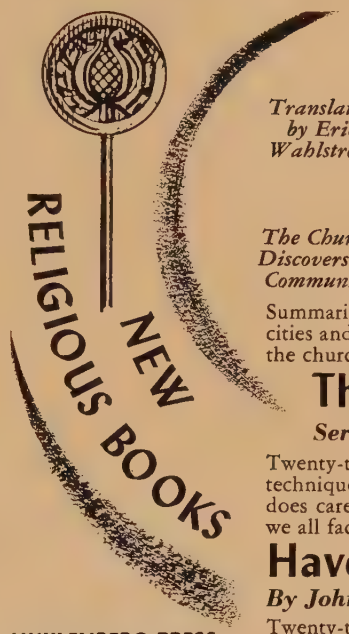
■

Aid Needy on Halloween

Instead of "tricking" neighbors at home, thousands of American youngsters this Halloween were helping "treat" neighbors overseas. Church councils, local churches and church-school groups were making plans for October 31 to secure community participation in a "happy constructive observance of Halloween."

When the witches and goblins, wearing identification tags, knocked on doors this year and squealed "Trick or Treat," they were asking for money for the Share Our Surplus program of Church World Service. Or perhaps it was for pennies for the United Nations United Children's Fund (UNICEF), or, as Friendly Beggars of the American Friends Service Committee, they collected needles, pins, thimbles and scissors for sewing kits for mothers overseas.

In 1950, a group of churches in Lost Nations, Iowa, got the children to ask for money for others instead of candy and pennies for themselves. The money was sent to the churches' Christian Rural Overseas Program (CROP), which now is a part of Church World Service. That same year, a group in New England urged the children to collect money for UNICEF. Since that time both programs have caught on across the country and, in addition to providing sorely needed funds for food, vitamins and milk for the world's needy, they have also been effective in reducing youthful vandalism on Halloween. [NCC]



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Colombia

Violence vs. Protestants Continues to Harass Men

BOGOTA [EPS] — Two acts of violence against Protestant property in Colombia have been reported by the Evangelical Confederation of Colombia recently.

On May 6 a rural Protestant chapel under construction in the municipality of Tona in the state of Santander was destroyed while workmen were away from the site taking an injured worker to the hospital. Reports say the walls were destroyed with crow bars and sledge hammers. The building was almost ready for roofing.

While the chapel was under construction the congregation was worshipping in the home of a parishioner and the confederation reports that on May 25 the house was stoned.

Another case of stoning took place on May 22 at Guadelupe in the state of Antioquia, when a crowd threw rocks at the home of a Protestant villager during the visit of a pastor.

■

Youth Optimistic on Peace

The theological bases for Christian action in international affairs came under discussion recently when more than 150 youth leaders held their annual General Council in Massanetta Springs, Va. In what was termed a "major document with world-wide implications," delegates of the United Student Youth Movement declared their belief that peace can be achieved.

"The nations have been driven by a quest for national security to a practical and as yet limited order, exemplified in the United Nations." Says the document, "We believe that the peace our world hungers for will be brought nearer as and if the nations strive for more of God's order with a real sense of responsibility for all men."

A panel of resource leaders which discussed the Middle East situation agreed that the Christian task in international affairs is to continue the spiritual and physical healing of those in need. [NCC]

■

Outlaw War: Dr. Leber

Pointing out that "there never has been a more difficult age than this for the church to carry out its mission", Dr. Charles T. Leber, of the United Presbyterian Church in the USA, has called for a "non-violent Christian revolution" to shake up the complacency of Americans with regard to race, corruption and the "worship" of material advances.

Speaking at the annual Silver Bay (N. Y.) Conference on the Christian World Mission, sponsored by four units of the National Council of the Churches Dr. Leber told 530 delegates that such a revolution would not be a "revolt of violence" but "an inevitable and righteous revolution which demands that things be changed and man made free".

Dr. Leber said that "war has humiliated the church by making it conscious of its failures. It has shocked the church into finally seeing that there can be no prophetic preaching until the church outlaws war and refuses to participate in it." [EPS]

■

World Group

Religions Meet; Seek Common Core For Good

The first world meeting of the International Association for Religious Freedom to be held in the United States since 1907 held a five day congress on University of Chicago campus recently.

During the congress, some 1,000 spokesmen for Christianity, Judaism, Islam, Budhism and Hinduism searched for a basic "core" of belief that the five great religions can hold in common in a crisis ridden world.

Hosts to the gathering were the American Unitarian association and the Universalist Church of America. It is the contention of the host bodies that no problem, whether it be intellectual, scientific, economic, political or ethical, can be solved without religion.

The International Association for Religious Freedom was founded in 1900 in Boston at the 75th annual meeting of the American Unitarian association.

The Rev. Dr. Philip R. Giles, general superintendent of the Universalist Church of America, told the delegates that the "day of spiritual imperialism is as doomed as the day of its political offspring."

A Moslem leader drew from the Koran a formula for the establishment of world peace. His clear implication was that if all religions subscribed to their basic tenets, civilization would no longer stand in danger of total destruction. The Koran is a record of the direct verbal revelation of the word of God as given to Mohammed, the prophet of Islam, seven centuries after the birth of Christ.

The speaker was Sir Muhammad Zafrulla Khan, former Foreign Minister of Pakistan and now a judge at the International Court of Justice in The Hague.

The group called for the immediate, world-wide suspension of nuclear weapon testing. At the same time it proposed the establishment of an arms control agency under the United Nations.

The statement expressed concern over a recent United Nations report outlining the dangers of atomic fall-out. The report, the churchmen noted, was more alarming in its revelations than were studies made by "supposed experts" of the Atomic Energy Commission.

In this connection it declared that "secrecy and dishonesty by those in public office in dealing with information in their hands generally endangers the peoples' freedom to make ethical, sound and confident decisions on many

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issues of vast significance to them and their children."

The association affirmed its opposition to all forms of racial or religious discrimination. It also agreed to "respect the religious convictions of all individuals and churches, but to resist all attempts to use any legal or extra-legal coercion to impose the taboos of one religion on the members of another."

"The religions of man," it declared, "must accept their obligation to narrow the gulf between the economically advanced and the ecnomically backward.

"In this respect one of the most compelling of our objectives should be a united front of world religions in behalf of comprehensive population policies. This implies vigorous education toward effective adjustment of population growth and economic development, including the dissemination of knowledge of effective methods of birth control."

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P. E. Shorts

PErformance

▲ THE CHURCH'S DIVISION of Radio and Television has taped and filmed portions of the General Convention story. The Rev. **Dana F. Kennedy**, executive secretary of the department, 281 Fourth Ave., New York 10, welcomes your inquiries, even though he is busy with the various P. E. special programs on radio and T-V. . . . "I became a communicant of the P. E. Church because I wanted to," wrote "H. H. M." to the Living Church recently. "And if it were not for **parishes like Holy Trinity** (Brooklyn), I would leave . . . because the church would no longer be to me what it was and is supposed to be: Christianity in action as Jesus intended. . . . ". . . The Women's Auxiliary of St. Bartholomew's, New York, have been putting together a **cook book** to surpass all others—to be ready in time for Christmas giving.

PEace and War

▲ BISHOP MICHAEL YASHIRO, Presiding Bishop of the Nippon Seikokai, who was very much in evidence at General Convention, was assistant bishop of Kobe during World War II. In that 24,000 square mile diocese, 27 of the 28 churches in his jurisdiction were **destroyed by American bombing** or fire. . . . The Rev. Dr. Robert J. Plumb spoke before both houses at General Convention lauding chaplains' work. "Their encouragement to and guidance of **immature youth** is of priceless value," he said. ". . . I would urge a greater awareness and appreciation on the part of everyone of us of the genuine sacrifices of those who are serving in the Armed Forces. It is often lonely, it is always monotonous and sometimes it is dangerous." . . . The Archbishop of Canterbury touched off a furor recently when he commented on Philip Toynbee's book, "The Fearful Choice" saying: "For all I know, it is within the providence of God that the **human race should destroy itself** in this manner [hydrogen bomb.]" . . . The Rev. Maurice McCrackin, pastor of the West Cincinnati St. Barnabas Church, **began a fast** last month "for enduring peace between all nations" and "for the practice of reconciliation and true brotherhood in our own land." He has **refused to pay taxes** for military purposes.

PErsonalities

▲ A 20-FOOT MOTOR BOAT was dramatically presented to Bishop C. Alfred **Voegeli** of Haiti during General Convention on Miami Beach—the gift of children of the diocese of Dallas. . . . Captain **Page H. Kent** of the Church Army, and Mrs. Kent motored to Alaska where Captain Kent is a newly appointed missionary. . . . The Rev. and Mrs. **Donald Bitsberger** returned to Japan after furlough recently. . . . Two former ministers of the Congre-

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gational Church were ordained deacons in the P. E. Church by Bishop Francis Eric Bloy of Los Angeles: The Rev. **Oswald W. Jefferson** and the Rev. **Eugene L. Warner.**

P. E. Education

▲ TRINITY SCHOOL, connected with Trinity Church, located at the foot of Wall Street, New York, celebrated its **250th anniversary** recently. Much of the school's growth was financed by real estate it acquired in 1827—46 acres in the heart of Manhattan. . . . Fifty-four new students enrolled at **Episcopal Theological School,** Cambridge, Mass., this Fall, bringing the total enrollment to 108. . . . The **Berkeley Divinity School** opened for its 105th academic year with 34 new students, including graduate students from Canada, India and Panama. . . . The Hon. Averill Harriman, governor of New York, received an honorary degree from **Hobart and William Smith** Colleges at the 50th anniversary celebration of the founding of William Smith College, Sept. 27. . . . The first **Elizabeth Blackwell Award** given by Hobart and William Smith Colleges went to Mrs. William Larimer Mellon, Jr., of Deschapelles, Haiti, for "outstanding service to mankind." She and her doctor husband established the 75 bed Hospital Albert Schweitzer in her home town in 1956. . . . Two new **full-time college chaplaincy** posts have been established at the Graduate School of the University of Southern California. The chaplains are the Rev. Michael P. Hamilton and the Rev. Floyd C. Medford. . . . The Rev. Henry Cornick Coke III has been the P. E. chaplain at the University of California at **Santa Barbara** since Aug. 1. Delegates from 65 colleges and universities attended the installation ceremonies of Franza Edward Lund as the new president of the **135-year-old Kenyon** College, Gambier, Ohio. . . . New Presiding Bishop Arthur Lichtenberger introduced the resolution that "General Convention calls upon every parish and mission of the church to observe **Theological Education Sunday** for the support of the seminaries."

P. E. Quotes

▲ DEAN JOHN C. LEFFLER said in his "Dean's Desk" column of St. Mark's Rubric, the Cathedral parish bulletin, Seattle: "The most obvious duty of every citizen is to cast his vote. The **tragedy of American democracy** is that so often a minority of our citizens determine the outcome of an election.

PEony

▲ THE PROTESTANT EPISCOPAL Church of the Epiphany, New York (York Ave. and 74th St.) has extended a warm welcome, to visitors. Their church, they say, "is considered by some people **one of the five most beautiful** public buildings in New York City." The bulletin, "A Week at the Epiphany" for Michaelmas, 1958, is a tasteful combination of printing and paper, with drawings by Stark.

Potent Words

Wiretapping

▲ THE OREGON FEDERATION for Social Action, with headquarters at Gresham, recently reprinted some *Washington Post* editorials, one on "The Law and the FBI," which stated:

"When FBI director J. Edgar Hoover acknowledged in a filmed television interview that his bureau was operating 90 telephone wire taps across the country, he in effect pleaded guilty to 90 violations of Federal law. The tapping of telephone wires is a crime. It is a crime whether done by private detectives for purposes of blackmail or by the FBI for purposes, as Mr. Hoover puts it, of keeping tabs on 'internal security cases'."

Passport Mania

▲ CONGRESS WEEKLY, published by the American Jewish Congress and edited by Samuel Caplan, carried a recent editorial titled "Passport Mania" which ended with the following:

"The right of travel will not be secure until we jettison the wartime and emergency regulations that now encumber it. We should, if anything, be considering the return to a time when passports were unnecessary for travel or served as mere certificates of identity for the traveler. There is a tendency to believe that passports and travel restrictions are old and traditional concepts when in fact they are new things. But, as Professor Commager has observed, 'like many new things, we accept them as if they were part of the cosmic system'."

Cosmopolitan

▲ MAURINE DOLEZAL, Emporia, Kansas, student, after spending her junior year at the International Christian University in Tokyo, Japan, commented:

"We Americans found that raw fish *is* digestible, that after one learns he *can* eat just as adequately with chopsticks as with forks, that for the first time in our lives *we* were the minority group, and that a friendly smile is the basic international language—everyone responds."

Optimist

▲ DR. CONRAD A. ELVEHJEM, president of the University of Wisconsin, recently spoke before the Sons of Norway in Chicago. He said:

"I for one believe that mankind's greatest moments are yet ahead."

R.C. Segregation

▲ W. J. ARMSTRONG, editor of *The Sentinel* published in Toronto, Canada, commented in a recent issue:

"Recently an incident in Hereford, Eng., shows once more how the policy of segregation dominates Roman Catholicism. . . . The Mayor-elect, Mr. David Shaw, a practising Roman Catholic, announced that he has been refused a special dispensation by the Roman Catholic Archbishop of Cardiff to attend the annual Cathedral service. A

reply he received said: 'His Grace the Archbishop regrets that he is unable to give permission for the Mayor-elect to attend non-Roman Catholic services. This is a rule of the hierarchy.' . . . The question arises: Is a practising Roman Catholic completely free to fulfill his necessary duties in public life? According to this incident it would have to be in the negative."

Education

▲ THE REV. FREDERICK M. MORRIS, rector of St. Thomas Protestant Episcopal Church, New York, speaking to the graduates of Hobart and William Smith College, Geneva, N. Y., said:

"To never make up your mind about anything is to commit the ultimate error of never living at all. . . . A host of decisions must be made at every step in the process of being educated."

R.C. President

▲ PRESBYTERIAN LIFE in its July 15 issue carried an unsigned article titled "Must Presidents Be Protestant" which quoted Dr. John Mackay as saying:

"One of the glories of our American tradition has been the complete separation of church and state. This particular achievement has been historically an achievement of Protestants. The question arises: Would this separation be effective if a Jew were to become President? I know nothing in Judaism which would in any way imply that this separation would be affected. But if a Roman Catholic became President, many people in our country fear that the traditional relationship between church and state might be radically affected. . . . The Roman Catholic Church is a state as well as a church. . . . The Roman Catholic Church claims to be superior to the state.

"In the last quarter of a century there has appeared in American life what has been characteristic of Latin countries for centuries, namely . . . clericalism — the pursuit of power, especially political power, by a religious hierarchy carried on by secular methods and for purposes of social domination."

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BOOKS RECEIVED

Chance and Providence. By William G. Pollard. Charles Scribner's. $3.50.

The World of the Old Testament. By Cyrus H. Gordon, Doubleday. $3.95.

The Master—A Life of Jesus Christ. By Walter Russell Bowie. Paper $1.50.

Guide to the Christian Faith. By William A. Spurrier. Charles Scribner's. Paper $1.50.

In Spirit and In Truth. By Corwin C. Roach. Morehouse-Gorham. $3.85.

Spirit Son and Father. By Henry P. Van Dusen. Charles Scribner's. $3.50.

Jesus Christ and Mythology. By Rudolf Bultmann. Charles Scribner's. $1.95.

Church Buildings & Furnishings. By Jonathan G. Sherman. Seabury Press. Paper $1.50.

What We Must Know About Communism. By Harry & Bonoro Overstreet. W. W. Norton. $3.95.

God and The Soviets. By Dr. Marcus Bach. Thomas Crowell. $4.00.

The Christian Family. By Thomas V. Barrett. Morehouse-Gorham. $2.50.

Lifeline: The Story of Your Circulatory System. By Leo Schneider. Harcourt, Brace. $2.95.

The Shephard's Nosegay. By Arthur Fillmore. Harcourt, Brace. $3.00.

The Promise of the Rose. By Jean Bothwell. Harcourt, Brace. $3.00.

Whispers from Eternity. By Paramahansa Yogananda. Self-Realization Fellowship. $3.00.

Prayer in The Market Place. By John W. Harms. Bethany Press. $1.75.

Essays in Moral Philosophy. By A. I. Melden. University of Washington Press. $4.50.

Do Jehovah's Witnesses and the Bible Agree? By David H. Grigg. Vantage Press. $3.50.

Pages, Pictures, And Print: A Book in the Making. By Joanna Foster. Harcourt, Brace. $2.95.

Gift of Life. By Wesley P. Ford. Bethany Press. $1.75.

Wider Than The Sky: Aviation as a Career. By Charles Michael Daugherty. Harcourt, Brace. $2.95.

Bigger Than Little Rock. By Robert R. Brown. Seabury Press. $3.50.

This Church of Ours. By Howard A. Johnson. Seabury Press. $3.25.

Flower Arrangement In The Church. By Katharine Morrison McClinton. Morehouse Gorham. $2.50.

The Autobiography of Mark Van Doren. By Mark Van Doren. Harcourt Brace. $5.75.

The Reality of The Church. By Claude Welch. Charles Scribner's. $3.95.

Is It True? By M. E. Hollensen. The Wartburg Press. $2.75. Paper $1.50.

Marks of Distinction. By Edward Kuhlmann. The Wartburg Press. $2.50.

The Third Day Comes. By William Charles Cravner. Vantage. $2.50.

William Thomson: Archbishop of York. By Kirk-Smith. Macmillan. $5.25.

PAMPHLETS RECEIVED

Alcohol, Alcoholism, and Social Drinking. An Official Publication of The Joint Commission on Alcoholism of The Protestant Episcopal Church in The United States of America. The Seabury Press.

Is Cremation Christian? By Carroll E. Simcox. Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio.

This Great Sacrament. By W. Norman Pittenger. Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio. **College is for Christians.** By Jones B. Shannon. Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio.

Will We Lose God in Outer Space? By C. S. Lewis. Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio. **Preparing for Holy Childbirth.** A Word for Prospective Parents. By Christian Fleming Heffner. Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio.

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